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HISTORICAL SKETCH  
OF THE  
FIRST BAPTIST CHURCH  
LOWELL, MASSACHUSETTS

CENTENNIAL  
ANNIVERSARY

EDITED BY DEACON G. W. HUNT



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Church, Lowell, Massachusetts: Centennial  
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1926: First Baptist Church, Lowell, Mass.

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FIRST BAPTIST CHURCH—1926





## FOREWORD

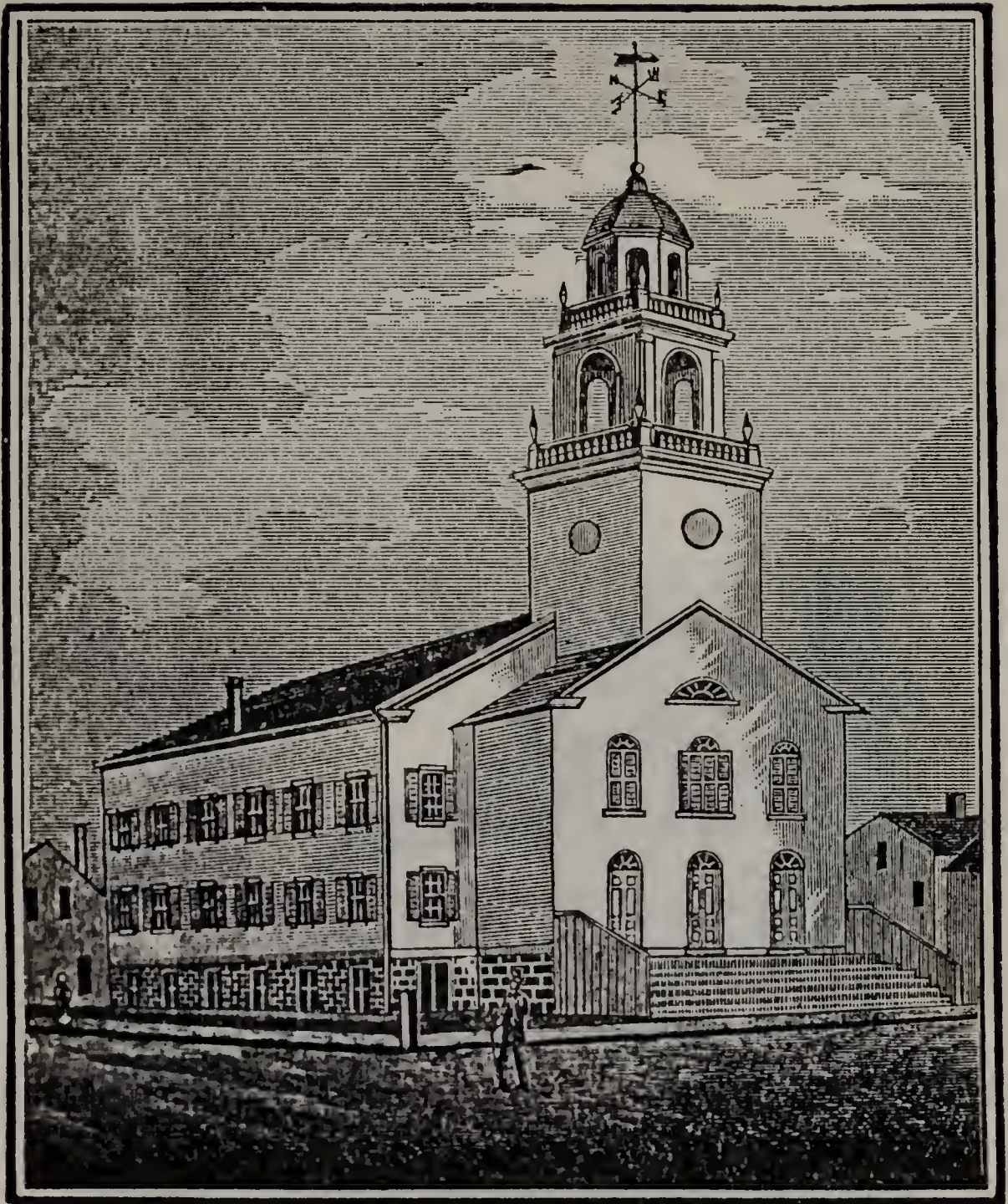
We have lived over the 100 years of the history of the First Baptist Church of Lowell with personal delight. The struggles, the fears, the hopes, and the tears of all the faithful have been made our very own. We gladly share as best we may the mellow and precious richness of this history with you. No greater hope may be entertained for you than that you may feel its vital pulse, be inspired with its pages of patient trust, and enthused in your personal outlook upon the Kingdom of God among men as we have been during the compilation of these words.

Just as the grand old church has not been the product of any one man's hand or heart, so this book, simple as it may seem, has not been the product of the Pastor's mind alone. His wife, his assistant, his Editorial Committee, his Contract Committee, and a whole host of kind friends have, by their suggestions, added informations, and encouragements, brought these leaves to your hand. Please accept them, dear friends, not as in any way exhaustive or profound, but as the patient desire of those who love the record of the past, its strong men and its lovely women, and seek one more way of declaring "That their memory shall not perish from the earth."

GRADY D. FEAGAN, Pastor.





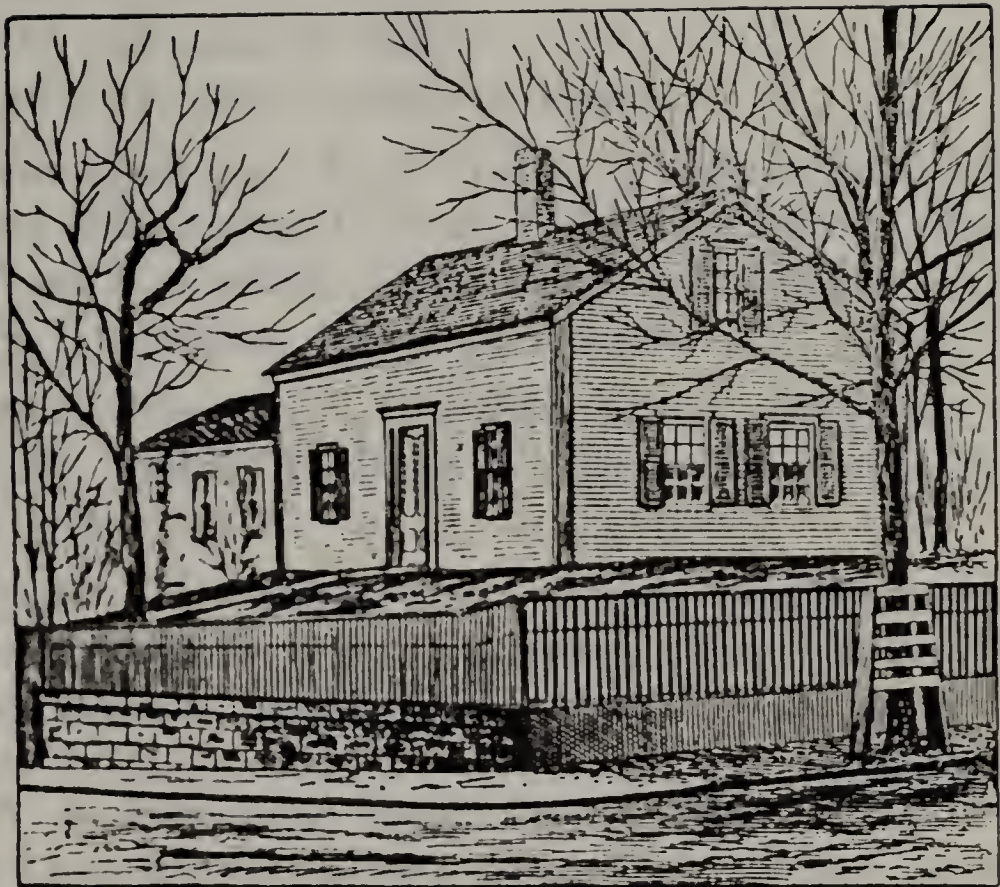


FIRST BAPTIST CHURCH—1826

On Wednesday, the 8th inst. (Feb.) a new Baptist church was constituted in East Chelmsford, Mass. An Ecclesiastical Council, composed of delegates from several neighboring churches, convened on that day, and after the usual inquiries, in regard to the character of the members, their proceedings, articles of belief, covenant etc., which were unanimously approved, the public service took place in the following order: Introductory prayer by the Rev. Mr. Parkhurst of Chelmsford: sermon by Rev. Gustavus Davis of South Reading, from Isa. 9: 22, 'A little one shall become a thousand, and a small one a strong nation.' The fellowship of the churches was presented by the Rev. Dr. Bolles, and the concluding prayer was offered by the Rev. C. O. Kimball of Methuen. There is every promise that this infant church will rapidly increase: and we pray that as its members have adopted the 'Apostles' doctrine, they may be assisted to walk steadfastly in the fear of the Lord and in the comfort of the Holy Ghost. There are several persons now ready to be baptized; and as the village is increasing with almost unparalleled rapidity, there can be no doubt, that frequent accessions will be made from the emigrants who will throng thither in search of employment. A meeting-house is needed immediately. Liberal subscriptions, by way of loan, have already been made, and we think that the brethren there have a strong claim on the aid of the Baptist public.







RUGG HOUSE  
Where the first meeting was held



## Officers of First Baptist Church 1925-1926

*Pastor*—Rev. Grady D. Feagan.

*Pastor's Assistant*—Miss Lorna W. Smith.

*Clerk*—Mabel E. Brown.

*Treasurer*—Wm. W. Buzzell.

*Collector*—Orianna E. Pevey.

*Historical Secretary*—Arthur J. French.

*Deacons*—One year, A. J. French, W. W. Buzzell, Thomas Brown; two years, Loring L. Trull, Warren F. Sanborn, Maynard J. Beal, Frank E. Kimball; three years, Craven Midgley, Geo. W. Hunt, Wm. D. Sheppard, Edwin W. Parsons.

*Trustees*—One year, A. G. Pollard, Geo. F. Slipp; two years, A. G. Walsh, Walter E. Clement; three years, Harold Brown, Arthur E. Dyar.

*Executive Committee*—Pastor, deacons, trustees, assessors, and treasurer ex-officio; Wm. T. Sheppard, Amos H. Dows, Daniel Line, T. A. Whelan, Noble Charlton, Harry Lomas, W. G. Gardner, David Gillis, Harold W. Howe, Clarence Williams, John Thorpe, A. P. Robertson, Robert Friend, Thos. Tiffany, D. W. Manning, Thos. Johnson, Gilman Alcott, F. J. Spooner, Arthur E. Dyar, Matthew Turnbull, A. E. Mellen, S. W. Hands, Geo. B. Fuller, Leon D. Abbott, Harry C. Taylor.

*Missionary Committee*—Miss Fanny Sheppard, Miss Georgia Norris, Mrs. G. D. Feagan, Mrs. L. D. Abbott, Mrs. John Thorne, Mrs. Edgar Barnes, Mrs. Edwin W. Parsons, Mrs. Bertha Stack, Miss Fannie Trull, Miss Myrtle Mellen, Miss Marion Parker, Wm. T. Sheppard.

*Membership Committee*—Pastor, assistants, clerk, deacons, pastor of French Mission ex-officio; Minnie F. Taylor, Ella M. Penn, F. J. Spooner, Mrs. F. J. Spooner, Bertha Chapman, Mrs.





Amos Kendall, S. W. Hands, Mrs. S. W. Hands, Mrs. Geo. Simmons, Mrs. Nellie Bowen, Mrs. H. Lomas, A. C. McLaughlin and Baptismal Committee.

*Baptismal Committee*—One year, Oscar Felch, Clarence Williams, Harry Graham; two years, Mrs. R. Matthews, Josephine Stockwell, Mrs. A. C. McLaughlin; three years, Cecil Gardner, Harry Lomas, Merle Hill.

*Pulpit Supply Committee*—One year, T. A. Whelan; two years, Craven Midgley, three years, E. W. Parsons.

*Reception Committee*—One year, Harold W. Howe, two years, Albert Chasse; three years, Norman Olsen.

*Charitable Committee*—Pastor and deacons ex-officio, Superintendent of Sunday School and Superintendent Primary Department ex-officio; one year, Mrs. Craven Midgley; two years, Mrs. R. Matthews; three years, Miss Lorna W. Smith.

*Printing Committee*—One year, Norman Olsen; two years, A. E. Mellen; three years, G. W. Hunt.

*Music Committee*—One year, Mrs. Harold W. Brown; two years, J. E. Colby; three years, Craven Midgley.

*Ushers*—J. F. Flemings, L. L. Trull, Noble Charlton, T. A. Whelan, S. W. Hands, James McAlpine, Cecil Gardner, Harry Lomas.

*Plate Collectors*—Board of Deacons.

*Auditors*—Leon D. Abbott, Geo. F. Wagner.

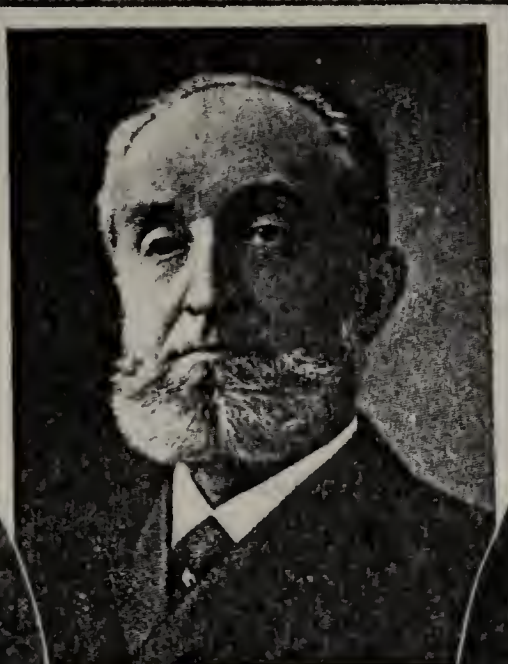
*Prayer Meeting Pianist*—Ella M. Penn, Mabel Reardon.

*Music Director Prayer Meeting*—Craven Midgley.

*After-Meeting Pianist*—Mabel Reardon.



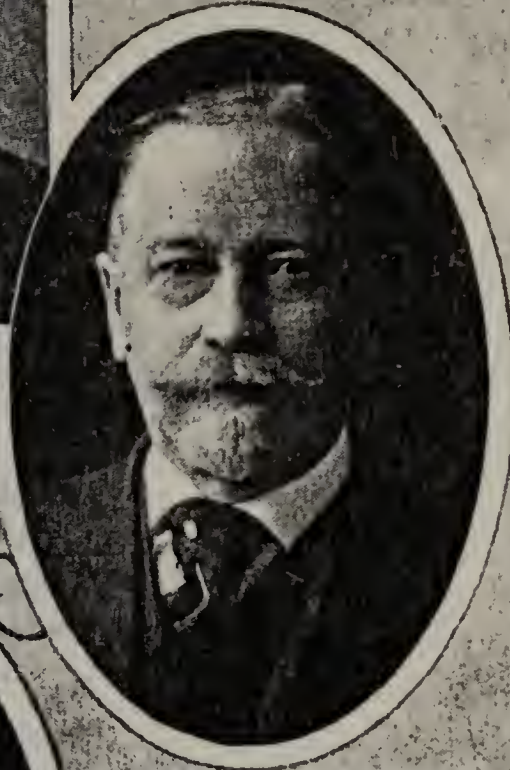




ARTHUR G. POLLARD



LARKIN T. TRULL



ALONZO G. WALSH



REV. GRADY D. FEAGAN



FRANK E. KIMBALL



JAMES F. FLEMINGS

CENTENNIAL  
STAFF





## Centennial Committees

### *Financial Committee*

Wm. T. Sheppard  
William W. Buzzell  
Abel P. Robertson

Leon D. Abbott  
Frank E. Kimball  
George F. Wagner

### *Hospitality Committee*

William H. Pepin  
Edwin W. Parsons

George F. Slipp  
David M. Gillis

Mrs. David M. Gillis

### *Music Committee*

Warren T. Reid  
Mrs. Wm. H. Pepin  
Miss Clara H. Fenton

Miss Ella M. Penn  
Craven Midgley  
Mrs. James F. Flemings

### *Reception Committee*

T. Arthur Whelan  
Harold A. Brown  
Frank J. Spooner  
Harry Lomas

Norman R. Olsen  
Cecil H. Gardner  
Loring L. Trull  
Ladies' Benevolent Society

### *Book Committee*

Abel P. Robertson  
Arthur E. Mellen  
Miss Myrtle E. Mellen  
George W. Hunt

Frank E. Kimball  
Craven Midgley  
William T. Sheppard  
Mrs. Grady D. Feagan

### *Publicity Committee*

Harry G. Pollard  
James C. Warner

Harold F. Howe  
Mrs. James C. Warner

### *Exhibition Committee*

Mrs. Gilman S. Alcott  
Mrs. Craven Midgley  
Russell Stack  
Amos S. Dows

Mrs. Nellie F. Bowen  
Miss Mabel E. Brown  
Gilman S. Alcott  
Arthur E. Mellen

### *Decoration Committee*

Amoma Class

Mrs. Annie M. Russell

### *Ushers*

James F. Flemings  
John Thorne

Loring L. Trull  
Wm. Herbert Blake

### *Program Committee*

Rev. Grady D. Feagan

Miss Lorna W. Smith, Asst.

### *Sunday School Council*



# CENTENNIAL PROGRAM

January 3-17

## HISTORICAL SERMONS

GRADY D. FEAGAN

### "EARLY BEGINNINGS."

Jan. 3

(morning)—The Lowell of John Eliot.

"Old Wamesit"—East Chelmsford—Lowell.

The prayer meetings of Parkhurst and Weston.

Jonathan C. Morrill and Kirk Boott.

Meetings in the Schoolhouse.

The First Baptist Church Organized.

Rev. John Cookson—"The infant is taught to walk."

Rev. Enoch Freeman—"Tell my dear people to be earnest, faithful, zealous, and united in love."

Rev. Joseph Ballard—"He came and put his foot down. The troublers were afraid of him. The Kingdom increased."

### "FROM DANIEL C. EDDY TO ALEXANDER BLACKBURN"

Jan. 10

(morning)—The 21-year old pastor and 19-year old bride arrive.

Days of culture, large crowds, dignity, expansion.

Outstanding citizens in the pew.

Alden—Stanton—the Two Mallory's—Colwell—Gordon.

Civic Interest—Forceful Preaching—Enterprise.

Alexander Blackburn, warrior, diplomat, strategist, theologian, organizer, orator and what else?

The papers are full of the First Baptist.

Town talk is full of Blackburn.

The Kingdom is full of converts.

The converts are full of conviction.

### "FROM ALEXANDER BLACKBURN TO THE PRESENT DAY."

Jan. 10

(evening)—Extensive repairs to the building.

Greatly increased giving to all Kingdom interests.

Many organizations clustering around the church.

An army of the competent and the willing, "each man standing in his own place around about the camp."

The church takes its place as one of the strong churches of Massachusetts.

Its people plan in terms of the large and the permanent.







Aesthetic and cultural appreciations.  
 Moral Leadership in Current Events.  
 Concern for the poor and unfortunate.  
 Former pastors still on the firing line!

"THE FIRST BAPTIST CHURCH—ITS PRESENT AND ITS FUTURE."

Jan. 17

(morning)—General characteristics of the three ages of church life summed up into three sentences descriptive of the whole.

The Past interprets the Present and the Present points the way for the Future.

Great moments of the past greatly met. Will we keep faith today? Great hearts still among us. Honor to whom honor is due. Recognition of members eighty years old and over. A dream and an answer. *Resurgens* and *excelsior*!

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JANUARY 31

Re-Dedication to Religious Education

MORNING SERVICE 10.30

ORGAN PRELUDE	"Festival Prelude"	<i>Reiff</i>
PROCESSIONAL	"Holy, Holy, Holy"	
INVOCATION AND LORD'S PRAYER		
RESPONSIVE READING		
GLORIA		
HYMN		
SCRIPTURE LESSON		
QUARTETTE	"The Lord Is My Light"	<i>Parker</i>
PRAYER		
RESPONSE		
OFFERING		
OFFERTOIRE	"Sketch"	<i>Thayer</i>
ANTHEM	"Praise My Soul, Thou King"	<i>Bullard</i>
ANNOUNCEMENTS		
HYMN		
SERMON—"Putting First Things First, or Religious Education And The Kingdom"		
By Professor CHARLES E. CARROLL, Ph. D., Boston University—School of Religious Education.		
BENEDICTION		
ORGAN POSTLUDE	"Anniversary March"	<i>Erb</i>



EVENING SERVICE 6.30

Re-Dedication to New Testament Evangelism

ORGAN PRELUDE	"Sortie in D"	<i>Duncan</i>
PROCESSIONAL		
SONG SERVICE		
CHOIR HYMN	"O That I Had Wings"	<i>Haven</i>
SCRIPTURE READING		
PRAYER		
OFFERING		
OFFERTOIRE	"Concert Piece"	<i>Lee</i>
QUARTETTE	"In Thee, O Lord, Do I Put My Trust"	<i>Frey</i>
ANNOUNCEMENTS		
HYMN		
SERMON—By REV. BENJAMIN T. LIVINGSTONE, Executive Sect. of N. E. Evangelistic Assoc. "The Challenge of the New Testament Evangelism"		
BENEDICTION		
ORGAN POSTLUDE	"Postlude in G"	<i>Whiting</i>

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FEBRUARY 2, TUESDAY 4.45 P. M.

Children's Celebration

*Committees*

Miss Alice M. Henderson	Mrs. James C. Warner
Mrs. T. Arthur Whelan	Miss Ella M. Penn
Miss Louise Perron	Thomas Johnston

PROGRAM

4.45 Operetta	"PEGGY'S DREAM"
6.00 Buffet Supper	
7.00 Speaker, a Prominent Story Teller from Boston	





FEBRUARY 3, WEDNESDAY 7.45 P. M.

## The Church at Home

Mrs. William H. Pepin

*Music Committee*

Mrs. George F. Wagner

*Reception Committee*

Mrs. Gilman S. Alcott

*Exhibit Committee*

7.45 Musicales

Community singing; special numbers by the choir, organ and the quartette.

MISS AGNES CHAPMAN, Reader

MRS. MARTHA SHEPPARD WHITE, Harpist

9.00 Informal Reception and Exhibit

The orchestra music will add to the festivities of the informal reception.

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FEBRUARY 5, FRIDAY 7.45 P. M.

## HISTORICAL PAGEANT

### "The Story of a Hundred Years"

Miss Lorna W. Smith, Author; Mrs. Grady D. Feagan, Dramatist;  
Mr. Glenn Glazier, Director

Preceding the Pageant the Church Orchestra, assisted by Miss Bernice M. Russell, well-known Lowell 'Cellist, and Mr. Henry Weene, Trumpeter, of Boston, will render several numbers.



FEBRUARY 7

## Centennial Sunday

MORNING WORSHIP 10.30

Addresses by Former Pastors

ORGAN PRELUDE	"Allegro Jubilant"	<i>Milligan</i>
PROCESSIONAL	"Holy, Holy, Holy"	
INVOCATION AND LORD'S PRAYER		
OFFERING		
OFFERTOIRE	"Offertoire in G"	<i>Spinney</i>
ANNOUNCEMENTS		
QUARTETTE	"Agnus Dei"	<i>Tours</i>
ADDRESS	"The Minister as an Example" By EDWARD BABCOCK, D. D.	
ANTHEM	"Glory to God on High"	<i>Potter</i>
ADDRESS	"The Minister as a Man" By O. C. S. WALLACE, D. D. LL.D.	
BENEDICTION		
ORGAN POSTLUDE	"Marche Pontificale"	<i>Faulkes</i>

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EVENING WORSHIP 6.30

ORGAN PRELUDE	"Grand Choeur"	<i>Dubois</i>
PROCESSIONAL		
SONG SERVICE		
MALE QUARTETTE	"Since I Gave My Heart to Jesus"	<i>Brown</i>
SCRIPTURE READING		
PRAYER		
OFFERING		
OFFERTOIRE	"Scherzo in A"	<i>Munro</i>
ANTHEM	"O Gladsome Light"	<i>Sullivan</i>
ANNOUNCEMENTS		
HYMN		
ADDRESS	"The Minister as a Pastor" By SMITH THOMAS FORD, D. D.	
BENEDICTION		
ORGAN POSTLUDE	"Finale in E Flat"	<i>Faulkes</i>





FEBRUARY 9, TUESDAY 7.45 P. M.  
CITY AUDITORIUM

## Public Exercises

ORGAN RECITAL from 7.30 to 8

MISS CLARA H. FENTON

ORGAN "All Hail the Power"

INVOCATION

MASONIC CHOIR

PRESENTATION OF GUESTS

ADDRESS "The Church in the City"  
JOHN J. DONOVAN

ADDRESS "The Church in Denomination"  
By HUGH A. HEATH, D. D.

ORGAN SPECIAL

ADDRESS "The Church in the State"  
By HON. ALVIN T. FULLER  
Governor of Commonwealth of Mass.

MASONIC CHOIR

ADDRESS "The Church in the Convention"  
By E. H. RHODES, Jr., Esq.

MASONIC CHOIR

ADDRESS "The Church in Christ"  
By CURTIS LEE LAWS, D. D.

BENEDICTION REV. APPLETON GRANNIS,  
St. Anne's Episcopal Church



# CENTENNIAL SERMONS

SUNDAY MORNING SERVICE

January 3, 1926

## Early Beginnings

IN preaching to you, dear people, during these four Sunday mornings on the history of the First Baptist Church, it seems altogether fitting that we should make two introductory explanations. The first is that it will be utterly impossible for us to be exhaustive, we can only hope to mark the trend—touch upon the most vital and outstanding people and events; the second is that in our use of dates and statistics we must be careful not to give you any too great detail of the various notations concerning the exact progress of the church; we need the time and the space to mark the movements rather than the details.

It seems that the very first consideration in such a sermon should be "early beginnings", and so we divide the sermon of this morning into the beginnings of the city, the beginnings of church life, the formation of the First Baptist Church, and then a study of the first period of the church itself.

In touching on the beginnings of the City of Lowell, we might start with saying that as early as 1647 the banks of the Merrimack were scenes of life. The Numphow Indians held their first semi-civilized court under its overspreading trees; we know that the Apostle to the Indians, John Eliot, came to these parts to preach to the Indians, and to teach them. It was while John Eliot was preaching to the Indians in the vicinity of what is now Lowell that in an angry mood one of the Indians approached him, clearly misunderstanding his presence in their midst, and offered him physical violence, but with the spirit of a prophet and with the feeling of an apostle he said, "I am about the business of the Great Spirit, touch me if you dare, I will go on!"

Proceeding from the time of John Eliot we know that there was a bare settlement in these parts known as Wamesit, and it was





not until 1655, when the town of Chelmsford was incorporated, that this section was taken into that incorporation under the name of East Chelmsford.

We pass the days of "old Wamesit" and come to 1820, when a committee came to Pawtucket Falls to investigate the advisability of planting a cotton mill here. In that committee was Kirk Boott, a man destined to be famous in the life of early Lowell. As a result of that committee's investigation the Merrimack Manufacturing Company was established. It was established in 1822 and duly incorporated under the laws of Massachusetts with a capital stock of \$600,000 which was considered perfectly huge in those days.

You might get a picture of this very early settlement that centered around the Merrimack Manufacturing Company by a view of this splendid mill erected on the banks of the Merrimack with a little cluster of little houses nestled in the valley close by and with the house of Kirk Boott, the superintendent, on the extreme right, and the building, St. Anne's Church, on the extreme left. That was all that there was of Lowell in those days, but it was certain that a great influx would soon come, for even then young men and women of the best and highest type from the neighboring New England homes were coming to Lowell to get work. They came many times to pay off mortgages on the farms at home, and in other ways to worthily assist their families. As a true picture of the type of young men and women that were thronging to early Lowell in those days, I read you a letter that was sent to Deacon Tuxbury of this church shortly afterwards:

New Hampton, March 26, 1832.

Dear Brother Deacon:

The bearer is Sister Joanna Nichols whom I have had the pleasure of baptizing since I lived in this place. She expects to reside for the present in Lowell.

If you will assist her in obtaining board in a *regular pious Baptist* family and take such care of her and give her such advice as you would wish me to if she was your daughter and I lived in Lowell and you in this place—

If you will grant this request, it will *much oblige* me and her parents.

Deacon Moses Tuxbury.

Affectionately yours,  
Geo. Evans.





Now, with this influx of course the time was soon to be when Lowell would stand as a city, and we know that through the instrumentality of Warren Colburn and Kirk Boott, two outstanding men, in the Merrimack Manufacturing Company, the city was duly chartered in the year 1826 under the name of Lowell, being only a town then. It was named after Francis Cabot Lowell, a man who was a throbbing center of life and energy in the textile world of America at that time, and a man who contributed very largely to textile advancement and discoveries. Edward Everett Hale, in speaking of Francis Lowell, after whom the City of Lowell was named, said, "No more fitting tribute could be paid to a great American citizen than that an enterprising, honorable community should bear his name." He said, "Some great men have their fame written in marble; others have it built in massive masonry, but this man has it written upon the face of a very wonderful people."

I think that it needs to be said that in all of this early period Kirk Boott, the agent of the Merrimack Company, was the man of the hour. Kirk Boott was a man of military power, it goes without saying, since he was trained for five years in the British Army. He came to these parts after having finished a course of study at Harvard. It is to be doubted if ever in the life of Lowell he was excelled in his executive ability, in his personal powers, in his sheer force of administration and progress. We know that in those early days that he was forced to go to Boston continually, and it was before the day of the Boston & Maine Railroad, and we are told that he made the trip in a light carriage with a pair of fleet horses, and then, after having spent a hard day's work in Boston, he would turn his face towards Lowell and would reach Pawtucket Falls at nightfall. He was a rapid driver, and did everything else with that same rapidity and strength of purpose.

We come now to the formation of church life in Lowell, and we notice that prayer meetings were held in this section as early as 1822. Rev. John Parkhurst, (as pastor at South Chelmsford) came here and held meetings in various houses. He held meetings in the houses of Nathan Oliver and Abel Rugg, and that house, the house of Abel Rugg, we know is the house situated on the corner of Wamesit and Central streets. It was here that John Parkhurst preached first, and it was here in 1823 that John







MERRIMACK MILLS, 1825





Equality Weston—who was one of the founders of the great “Watchman” newspaper of Boston—also preached. From these prayer meetings there grew the spirit that ultimately ushered in the First Baptist Church, practically all of the number of those who attended the prayer meetings being Baptist people.

In 1825, with a true regard for the spiritual welfare of its operatives, the Merrimack Manufacturing Company decided that it would be well to plant a church, and of course the various denominations could not all be represented with separate churches, so Kirk Boott, the superintendent of the company, being an Episcopalian, and various others in authority being members of the Episcopal Church, it was considered that the Episcopal form of worship might suit and might prove universally satisfactory, as well as any one type. From the very highest and purest of motives the beautiful little church was built on Merrimack street, yet it needs to be said that in the building of this church there was precipitated the foundation of the First Baptist Church, for this little group of people that had been meeting in their Baptist prayer meetings were not willing to dismiss their prayer meetings, and they did not feel that it was fair they should be taxed from their pay envelopes to support a church from which they were receiving small spiritual benefit, due to non-attendance. So Jonathan Morrill began holding meetings in his house with a pointed view to the establishment of the First Baptist Church. At that time Jonathan Morrill was a business man in Lowell, and he occupied a house belonging to the Merrimack Manufacturing Company, and so we read that Kirk Boott, feeling that serious times were impending, if he should allow any church to spring up almost within the shadow of the new church, sent word to Jonathan Morrill that the meetings must cease or he must quit the house. Jonathan Morrill sent back word in a fashion so characteristic of many Baptists that he had a right to worship God according to the dictates of his own conscience, and that he would not quit the house and he would not quit the meetings. That was quite an unpopular answer to make, but Jonathan Morrill was a man of influence in this place as well as Kirk Boott. We notice that shortly after this under the administration of Monroe, Jonathan Morrill was appointed postmaster of the village, and moved with his family over the post





office, where things were made easier for the little prayer group, because they could meet in Jonathan Morrill's residence without any interference. But the crowd soon became too large for any one man's residence, and so it was voted to have stated worship in the schoolhouse. The schoolhouse referred to stood on the site of the old Green School. Formal invitation to all Baptists residing in the settlement who were interested in the formation of a regular Baptist Church was read from one of the stated services in the schoolhouse. To my mind, it is altogether fitting that the First Baptist Church should have had its first regular and stated services in a schoolhouse, for this church has always stood with high regard and feeling of appreciation for scholarship. This fact is reflected in the type of men that you have called to your ministry in the days that have gone, and in the personnel of the men who have made up your congregation. You have a name to live in these matters. Elias Burnham Smith, afterwards president of New Hampton Seminary, advised with our people concerning the new church, and it was agreed that twenty-eight people should call for their church letters from the various other Baptist Churches. Of these twenty-eight charter members, twenty-one were women and seven were men. A council was appointed on February 8th to ratify the February 6th meeting, and various pastors from neighboring cities were called. The feeling was absolutely unanimous that there was room in Lowell for a Baptist Church, and the first sermon was preached by Gustavus F. Davis, of Reading, and in real evangelistic fashion he took for his text "The Little One Shall Become a Thousand and The Small One a Strong Nation." He perhaps did not know how literally that would be fulfilled within the first years of the history of the church.

Now we come to the actual history of the First Baptist Church, which is sketched in this sermon from 1826 to 1846, embracing the ministries of Rev. John Cookson, Rev. Enoch Freeman, Rev. Warren Eaton and Rev. Joseph Ballard. Those are periods divided in this historical sketch under the head of character of the ministries and personnel of the membership and of the activities of the period.

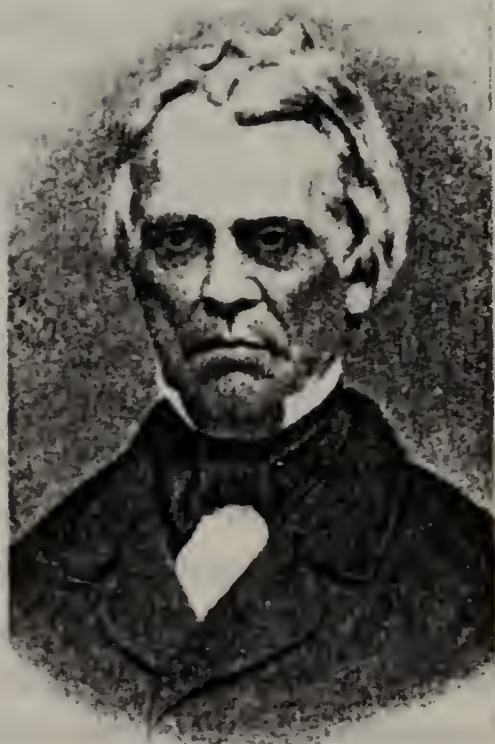
We know of Mr. Cookson that he was called in 1826, soon after the organization. He was a man from England, but more







REV. E. W. FREEMAN



REV. JOSEPH BALLARD



recently from Malden, and the spirit of the church seemed to be divided at that time as to whom its pastor should be. In the call only nine votes out of twenty-eight were cast, and three of those nine votes were in the negative, yet he came. He felt that it was his opportunity to make his contribution to the future. As a man of quiet nature, a man of maturity, a man of wisdom, a man of judgment, he was just the one to take the young child out of its cradle and teach it to walk. He was installed in the house of Artemus Young. We are told that Mr. Cookson was wise in his coming, and we are told that he was wise in his going within the year of his coming. He was a great soul winner, and in a single year eighty-nine were baptized and twenty received in by letter, making a total of one hundred and nine. He seemed to be just the man to take the plastic conditions and to mould them and get them in shape for someone who was younger and more buoyant and would be able to readily adjust himself to the rapidly aspiring and rapidly growing needs of the new town. This man came in the form of Rev. Enoch W. Freeman, February, 1828, to the fall of 1835. The Rev. Mr. Freeman was a young man, he had just finished his course in Mt. Hebron Academy and Waterville College. While still in college he had distinguished himself as a young evangelist, and later in his home town at New Gloucester he had been preaching and was beloved by many. He was called to this church on trial for a period of two months. His first sermon he preached February 6, 1828. He took for his text Ezra 10:4, "Arise, for this matter belongeth to thee; be of good courage and do it." That very afternoon he baptized in the Concord River, just back of this present church building, where the railroad crosses the stream. Eleven people received the ordinance, nine of whom were women, the men being Moses Tuxbury and Samuel Pillsbury. This church has been noted for its baptisms and its baptisms in the Concord. Many times baptismal services were held in the Concord River when ice was covering the top, and they literally broke their way through. Sometimes as many as four thousand people came to witness these baptisms, which were marked with the utmost solemnity, reverence and impressiveness. Many a man gave his heart to God by the general impression made upon him at the First Baptist baptismal services. We know that







Mr. Freeman was duly installed soon after coming here, and the membership was increasing from the very beginning.

Rev. Mr. Freeman was of a romantic, energetic, piquant and radiant nature. He was a man that filled Lowell with his charm, and his whole church was reckoned in those days as a kind of an enchanted isle, and the congregation grew by leaps and bounds for five glorious years. Yet there was working in this man's personal life something that was about to be—that was destined to be a shadow in his life and in his church. He fell in love with his cousin, Hannah Hanson, a divorced woman, and a woman of questionable character. Through his unfortunate marriage with this woman the shadows began to gather around this devoted, strong, wonderful man of God and around this church. Some of those early people, in writing of their recollections of the church of Freeman's last years, say that as they came to church they felt the presence of a terrible and baleful influence working in a mysterious fashion. The pastor bore his suffering in silence, but there was written across his face shadow and pain. We know that in spite of all this the church nevertheless progressed with baptisms almost every Sunday, and as a sample of the progress of the church during the days of Enoch Freeman, I quote to you from a letter sent to the first meeting of the Salem association:

Lowell, Sept. 23, 1828.

The First Baptist Church in Lowell to the Salem Association, Sends Christian Salutations.

Dear Brethren:

Accompanying our pastor, we send you as messengers Dea. Wm. D. Mason and Br. Moses Tuxbury. We ardently pray that grace, mercy, and peace may be multiplied to you in this first, and in all your following anniversaries.

We are happy to say that to us our God has been very gracious during the past year. "He has brought us to his banqueting house, and his banner over us has been love." He has afforded us the stated ministration of His Word. He has enabled us "to keep the unity of the Spirit in the bond of peace."

He has shed around us in copious effusion the awakening and converting influences of His Holy Spirit. The amount of our additions during the past year is one hundred and fifteen, ninety-seven of whom were received by baptism, and eighteen by letter from sister





churches. Nine of those received by baptism had been members of Paedo-Baptist Churches. Eight have been dismissed, three excluded. Our Pastor came among us by our invitation about the middle of Feb., and was installed the 11th of March. In the monthly concert of prayer there has for several months past been manifested a deep and hearty interest. We do hope and pray that the missionary spirit which has been kindled up in our sanctuary may never depart from it; for, should that dreaded hour ever come, there must be written in capitals over it "THE GLORY HAS DEPARTED." From the collections of the concert we send you                      dollars.

The prospects of our Sunday School were never more interesting and encouraging. It consists of about one hundred scholars. Some of them have, as we hope, within a few months been taught by the Spirit and are now members of the church. Others of them are apparently anxious. Our Bible Class, consisting of about two hundred, is very flourishing and promising.

The work of grace is still carried forward among us by the arm of Omnipotence and Mercy with increasing power. At no former period has there been a deeper interest than at the present. A larger number than usual are now enquiring what they must do to be saved.

The Mighty Redeemer is going forth here exhibiting most gloriously the innumerable reaches of His grace by the glories of His Cross. "O that men would praise the Lord for his goodness and for his wonderful works to the children of men."

Brethren, pray for us!

May the great Head of the Church preside at your meeting, comfort His own people and convert sinners is the prayer of yours in the strong bond of Christian affection

In behalf of the Church,  
E. W. Freeman, Pastor.

We realize that as these shadows began to gather the Salem Baptist Association, in the year 1835, was planning to come to Lowell for its next annual meeting. As the time drew near, in spite of his personal sorrows, in spite of the most lamentable conditions in his own home, he went about with daily diligence seeking to make things pleasant for the association as it came as his invited guest, and with his own hands made personal provision for the delegates, looking to their comfort. He was in the pulpit on the preceding Sunday morning as usual and preached, but the people saw that his face was ashen. He preached a marvelous sermon, "Not by might nor by power but by my spirit saith the





Lord." And those that were there testified that it was a sermon of rare power and eloquence. Yet there arose over the congregation a mysterious influence, a terrible apprehension; they saw that something was vitally wrong. That evening he was in his place as usual and announced the opening hymn:

Let every mortal ear attend  
And every heart rejoice,  
The trumpet of the Gospel sounds  
With an inviting voice.

He prayed and then announced another hymn, asking that he not be requested to "line it out," as was the custom in those days. He gave as his reason that he was seized with a temporary illness that would probably pass before the hymn was finished, but the temporary illness did not pass at the conclusion of the hymn nor at any time. He was assisted from the pulpit by his deacons and taken home, never to return to the house of prayer again. Throughout the awful Monday which followed the whole city was in a fever of anxiety about the mystery of the case, which baffled the whole counsel of the very best physicians. They did not know what to make of it, and all that could be said from his bedside was the beloved pastor was steadily growing weaker and that all human aid must be in vain. On Tuesday morning early, while the congregation was still sleeping, the great bell of the church tolled solemnly and slowly his age. Many a one was awakened with weeping at the thought of the great pastor who had passed into the church invisible, immortal and eternal.

The association that had come to enjoy the fellowship of this church remained to weep with her. No kind, gentle voice to welcome them, but only a corpse to bury. I think of the report of the young man, Samuel Porter, who stood by his bedside. Rev. Mr. Porter said in speaking of Mr. Freeman, "I have seen many saints die, but I have never seen a man die like this; his last hours were filled with the beauty and glory of the setting sun." The association voiced its sympathy to the church and the funeral was held under the most solemn circumstances, conducted by Rev. Mr. Stone, of Boston, preaching from the text: "Let me die the death of the righteous, and let my last end be like this."





The services, from the nature of the case, must have been of intense interest. All that remains of the body of that great man Freeman now rests in the church lot in the cemetery.

We go from Freeman to Joseph Warren Eaton, a young man just out of the Newton Seminary, January 1, 1836. We know that he came with great culture and high ideals, but he was unfortunately not the man for that particular hour. He was asked in December the 29th of that same year by the society to withdraw. He came at a peculiar hour, one such that the Apostle Paul himself could not have satisfied people. They wanted Freeman, and they were full of Freeman's praise, and this young man, lacking in experience and in the seasoning of life, did not know how to interpret this deep affection for the pastor who had gone before. The consequence was that he preached a sermon in the first part of December in which he characterized Freeman worship as idolatry. He was summoned before the society. The same council that had come to ordain him came back to investigate the circumstances, and, as a result, completely exonerated the young pastor, and at the same time stated that they felt the church had acted wisely, that under the peculiar circumstances the church needed a man of wide experience and tact. The choice for the successor was Rev. Joseph Ballard of South Berwick, who came in the autumn of 1837 and remained to 1845. He was a man of maturity, a man of judgment, a man of firmness, a man of wisdom, a man of preserverance. It was well said by Dr. Daniel C. Eddy, who preached at the semi-centennial: "Here came a man who put the trouble makers to flight; They were afraid of him; He put his foot down, they were afraid to speak, yet he was a man of the utmost tenderness and fatherly kindliness. Many who were truly hungry of heart and sad and in need of the comforting influences of the Good Shepherd, he lovingly nurtured. He was a great soul winner, and during his very first year 137 were added to the books of this church. It was during his ministry that the famous revival came under the leadership of Elder Jacob Knapp. Some of you may have read how in Boston, before coming here, Elder Knapp preached in the Bowdoin Square Church, and so great were the evangelistic efforts that the theatres were forced to close down and the barrooms were forced in many cases to close. The spirit





on the part of those who had been making their living by burlesque and rum was so pronounced against this man of God that they sent him letters threatening his life. The authorities found it necessary to order out the reserves on one occasion to protect the minister and his congregation. With such heralded success as that he came to Lowell, and during the time of his stay in Lowell 248 members were added to this church; 212 were added to the Worthern Street Baptist Church, and 168 were added to the Third Street Church. He was the greatest evangelist that Lowell has ever seen; he was not of the soap bubble type that vanish in the air. He made a record that endured. We might state that Daniel C. Eddy, one of the most scholarly men that ever stepped on this platform, in coming to Lowell 40 years later said that "As I look back upon the influence of that revival in the life of this church, I have only three words to describe it; it was deep, it was general, it was permanent." These revivals brought out other churches. Under Mr. Ballard's ministry the Third Baptist Church sprang into existence, and as a direct result of the great revival under Mr. Knapp the North Tewksbury Church sprang into being. The story of its start is worth repeating. Miss Mehitable Twiss came to hear Mr. Knapp, and after she had seen the working of Christ that was done in her heart she went to tell Mr. Jesse Trull, who was then busy with his spring sowing. Mr. Trull was not interested in what she had to say, and she fell down upon her knees and besought him, so that Jesse Trull decided he had better go down and see what was going on. He did go, and so perfectly was he convinced as to his duty toward Jesus Christ that, in the midst of the sermon, he arose and stretching his hands toward heaven, he cried aloud: "Oh God, I believe; help Thou my unbelief!" He went back to the countryside home to give the good news to his family. All were led to come to the church through what they saw in Mr. Jesse Trull's face. It was their busy time, the time of spring sowing, the time of log-sawing. The logs were there on the banks and the rivers were flowing and everything was in readiness, but something more important than log-sawing and spring sowing had come to them. As a result they were converted and went back to form a church near their own door.





So, my friends, this gives a picture of the church in those days, days of expansion. The Third Baptist Church, the Second Church, and the North Tewksbury Church had their beginnings in this period. Outside of the formation of new churches, there were cottage prayer meetings throughout the vicinity. Evangelistic activities were everywhere in evidence. A newspaper, called The Evangelist, was published with success by Mr. Freeman, and everything was in a thriving condition most of the time. A new hymn book of fuller selection and arranged topically was also a product of Freeman and met with instant demand. Of course, in the very earliest part of this early period we have very little in the records, and nothing at all as to the building of the house of worship, presumably because this was done by the proprietors. However, from an old newspaper clipping we read this: "1825, December 20th. Whereas, it is proposed to erect a Baptist meeting-house (east) Chelmsford, Ms., to cost \$5,000, the same to be divided into shares of \$50 each, to be paid in equal instalments to Jona. C. Morrill, Nathan Oliver, and Wm D. Mason, in trust for the Church and Society in that place, until the same shall be incorporated; therefore, the subscribers agree to pay for the amount of shares annexed to our names, respectively, when the same shall be demanded." Then follows a list of about thirty people taking anywhere from one to ten shares in this corporation. We know that later the society bought all these shares, one by one, that the title was presented to the First Baptist Church, that the church, proud of her possession, has from that day to this been continually busy improving the building. Dr. Eddy tells us that the improvements on the building were so great that from the time of Enoch Freeman to his own time even the position of the pulpit was entirely different and that he faced exactly the opposite direction from the direction faced by Mr. Freeman.

We have briefly traced the ministries and the activities of the early days, but this sermon would be sadly incomplete if it did not mention the leaders in the pew. The church during all this time was supported by men strong and true. The very earliest members can be judged as to their character by their leader, Jonathan Morrill, the lion-hearted. They endured the hardship of the Cookson ministry. The congregation at one time fell off almost to the





vanishing point, but the 28 noble people who began the church stood hard by and would not give up. The calibre of the men who marked the triumphs of the Ballard ministry can best be judged by recalling a few of the names of the great men who helped the church then: Alvah Mansur, Cyrus Chambers, William Wyman, Ransom Reed, Joseph Butterfield, Jefferson Bancroft, Elisha Davis, Moody Mansur, Caleb Crosby, William Graves, and others. Every one of whom was a leading and outstanding citizen of the highest esteem.

It was a period of tempest and sunshine. For one thing, there were enough councils and enough divisions and enough disappointments and enough misunderstandings to have killed forty churches had it not been that the very early members knew and had a conviction that where there is Divine duty, opportunity, and consecration, troubles, like clouds of the night, are sure to pass. It seems that the key verse of these days should be "This is the victory that overcometh the world, even our faith."

As a further proof of the quality of membership in the early church, we read such letters as these:

Lowell, June 21st, 1838.

Miss Esther M————

You have broken your covenant with the First Baptist Church of this city of which you have been a member near two years, in refusing to walk with us in the ordinance of the Gospel and, whereas, your deportment in other respects has been inconsistent with your Christian profession, (for several months past) and, whereas, all attempts on the part of the church to redeem you have been in vain, you were, at regular meeting of this church held on Wednesday evening the 13th inst. excluded by a unanimous vote from the First Baptist Church in this City.

By order of the church,  
Jos. Tapley, Clerk.

Bluehill, Mass., 1836.

To the First Baptist Church of Lowell.

Dear Friends:

I feel humbly to acknowledge that I have been a backslider, that I have sinned against God and have been left to wound the cause of Christ, but I feel that God is able and willing to forgive me, and I deeply feel to lament over my sins and to repent of them; I feel unworthy to be considered as one of your number—but I humbly ask your forgiveness and I desire an interest in your prayers.

Matilda K————



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My friends, a church that has fought so valiantly to make a church membership; a church so anxious that we should show so positively and so strongly our duty and responsibility toward God and of keeping the path straight for the coming generations; a church of that conviction; a church with such a spirit of sacrifice was destined to be a model. They have long since joined company with the prophets and the apostles, but they leave behind them the picture of folk "who set their faces like flint and refused to be discouraged, of Spirit-filled lives and the power of the living Jesus in the hearts of men. They are our cherished heritage!





January 10, 1926

## From Daniel C. Eddy to Alexander Blackburn

WE find in the sermon of last Sunday morning some adamant characteristics. I would go over with you some of these outstanding features. From 1826-1846, we might speak of them as *Organization, Struggle, and Sacrifice*. During the early days the Society was taking on its definite form, the Sunday School was organized, (almost at the same time of the organization of the church), and joined with other Sunday Schools of the city in common causes. It was a period of struggle. There was opposition without. The evidence is that there were people over the city who, in these early days, gave much of their time in tugging this church toward the rocks. The church met with dissenters within. There were factions; the Freeman faction, the Cookson faction, and, later, the Eaton faction in contradistinction to the Society faction. This was a period of sacrifice. There are many details that would indicate this. For one thing, when Rev. Joseph Ballard was called to this pulpit, the church was barely eight years old, had been through one terrible tempest after another, and no one could suggest that anything about it was in a flourishing condition. Yet, they called him at a salary of one thousand dollars per year, a salary equal to three thousand today, and at that time four hundred dollars ahead of the average First Church arrangement. They not only offered it, but they paid it. There were people in the church who were determined that the church should not die, and who proved their love for the institution by securing the services of the strongest and ablest man they could find.

As we come to the second period, we find that, just as organization, struggle, and sacrifice marked the way throughout the first period, so, with equal emphasis, popularity, dignity, and expansion marked the way for the second period from 1846 to 1893, embracing the ministries from Eddy to Blackburn. It was a popular time







REV. D. C. EDDY, D. D.



REV. W. H. ALDEN, D. D.



REV. WM. E. STANTON



REV. N. C. MALLORY





for this church. We read from various items that not an infrequent occurrence was to have even standing room within these walls at a premium; chairs were fastened in the aisles to accommodate the people who thronged into the building. The minister was an important man in the life of the city. As an evidence of this fact, he soon found himself entangled in politics and on the way to the State House to represent this district. Robert G. Seymour, in his day, was chosen by the pastors of this city to head up the forces allied to bring Dwight L. Moody to this city. This church led the way in sponsoring these meetings. We note that when Tremont Temple was seeking for someone to give the necessary power to a dedication hymn, they turned to the Rev. Dr. Blackburn, Pastor of the First Baptist Church of Lowell, as that man.

It was not only a popular church but a dignified church. From 1826 to 1846 it was not an uncommon thing to have meetings interrupted by open discord, but from 1846 to the present time this church has been marked by its uniform services, full of life and co-operation. It seems that Daniel C. Eddy set the pace for dignified church activity by his attitude in coming here. When he learned that eight of the prominent men had voted against him, he first called these eight together and said to them frankly, "Brethren, I have a call to the First Baptist Church of Lowell, and I also have a call to the First Baptist Church of Fitchburg. I want to come to Lowell, but I will not come in the face of your opposition. I must decide shortly as to which place I shall locate. I have called you here this evening to lay on you the responsibility of my choice." Such frank, straightforwardness from a youth barely twenty-one made a profound impression on the eight men. Presently, Stephen Mansur, the leader of the opposition, and afterwards Mayor of Lowell, stepped forward and took the young minister firmly by the hand, saying, "My boy, we are the men who fought your coming, but we here and now promise you that as long as you remain in Lowell you shall have no cause to fear us. We shall stand by you to a man and ever support you just as we have done in the case of our former pastor." Many years later, Dr. Eddy, the aged, in reviewing his life, paused feelingly at this point to remark that "those gentlemen were true to their word; they were the best





friends I ever had." The beginnings of such frankness and confidence between pastor and people were bound to mark a new day.

As we have stated, the period was one of expansion. The Fifth Street Church, the Branch Street Mission, and the French Baptist Mission all had their start in this period. They all made large drafts upon us, which drafts were duly honored. Drs. Norman C. and Orson E. Mallory, as pastors respectively of this church, were prominent in putting the Branch Street work to the front.

We now turn from the general characteristics of the period, with their corresponding incidents in point, to the definite ministers. We shall consider first Dr. D. C. Eddy. His dates are from 1846 to December, 1856. He came fresh from his studies at Hampton Theological Seminary, with his mind scintillating with ideas. There were two general objections. One was that he was too young, and the other was that he was unmarried. When told of the objections he replied, "Well, brethren, the first time will remedy, and the second I will remedy myself." He went immediately to Salem and there sought the hand of a little nineteen-year-old girl in marriage, he himself being but twenty-one. The father was greatly opposed on the ground that his daughter was only a child and unready to assume the solemn responsibilities of marriage, much less those of a *minister's* wife. At length, however, due to the overtures of the girl herself as well as the ardent pleadings of her suitor, the father consented on one condition, and that was that the elder sister defer her own approaching marriage and come to Lowell and help take care of them for the first six months. Of course the one condition was readily agreed to. The happy couple would have cheerfully agreed to most anything at that particular moment. Yet one would like to take his hat off to that dear elder sister who, in the spirit of true Christian charity, postponed her own marriage for the sake of the cause. "They left the father's house," so runs a little faded script, "hand in hand and as happy as two children. News went on ahead and the parsonage in Lowell was duly prepared for their arrival; the rooms cheerfully lighted, the pantry fully stocked with good things, and the table tastefully appointed. The busy little town turned out to greet them, that is, the three of them—the husband, the wife, and the caretaker. One





of the things they found on their table was a huge cake, described by the sister as about 2 feet long and 1 foot thick—just the way they made cakes in those days. She adds, 'we ate cake until all our taste for good cake was gone, but what should we do with the other two-thirds of it? Luckily, just then we stumbled across some missionaries bound for the frontier, and what was nicer to fill up the whole top section of their supply boxes than the remains of that cake?' "

Dr. Eddy is described as young and handsome, and full of sunshine. He distinguished himself in our midst as a pulpit orator. He never planned to enter politics, but, by a curious twist of circumstances, he awoke one morning to find himself the avowed leader of the Know-Nothing Party. The next surprise was when he innocently attended a Citizens' Meeting for the sake of keeping informed, and went away two hours later to inform his wife that he was the regularly chosen candidate for Speaker of the House. He filled that important station with honor and dignity both to himself and to his community.

The baptisms under Dr. Eddy's excellent preaching became so numerous that the church decided to abandon the Concord River, where great crowds came from far and near to witness the occasions, and to instead install facilities within the church building. The "facilities" mentioned consisted of a long, zinc tub fastened underneath the pulpit floor. As often as needed, little steel tracks were lined out down the center aisle for it to run on, and two of the larger-sized Deacons would gently persuade it forward. Not a very beautiful arrangement to be sure, but, if we may judge from the accounts of those days, some very beautiful moments gathered around those bare, metallic walls and some very beautiful and lovely characters were not ashamed to make use of it.

After eight years of strenuous activity Dr. Eddy felt his strength going. He and his good wife decided that they had better resign and take a rest. He negotiated with a travelling company about a trip to the Gold Coast. The news got out, and before the beloved pastor could resign he found himself being hustled away for a tour of Europe on the kindness and generosity of the church and city at large. He returned greatly strengthened in health and with a little book called "Europa," which was born





out of his own heart as he travelled from place to place. It was published and met with immediate sale. So delightful was its vein that it was read, discussed, and enjoyed by thousands. Another of Dr. Eddy's books published while a pastor in Lowell was "The Young Man's Friend." It reached the astounding circulation of over 200,000 copies. After eleven eventful years he at length felt led to resign, to become pastor of the Harvard Street Church, Boston. The accessions under his ministry were 904. Excellent soul-winning!

The next pastor was Dr. W. H. Alden. He came in June of 1857, and remained until March of 1864. He is described as a man of long, keen features, well-set, with eyes strong, dark, and penetrating. "Effectiveness" is a keyword of his ministry. He was not silver-tongued, like Eddy. Neither was he State-wide in his influence. But he was noted for his exactness, thoroughness, and statesmanlike handling of the business of the church within the walls of the meeting house. There were 351 accessions under his leadership. The following letter, received in connection with the observance of the 75th anniversary, will indicate the true devotion of Dr. Alden:

I am very glad to hear of the prosperity of the Old First Church. I often think of the old friends in Lowell. Many of them have passed away and others will soon be gone. "Part of the host have crossed the flood and part are crossing now." Bye and bye we'll hope to meet them safe in the Promised Land, and then we'll tell to each other in seraphic strains how faithful and how precious we found the Savior here, how glorious we saw His triumphs displayed and through one eternal day feel and celebrate the sublime wonders of redemption.

"My prayer is that 'the Glory of the latter house may be greater than the former,' and may the Great Head of the Church there record His name!"

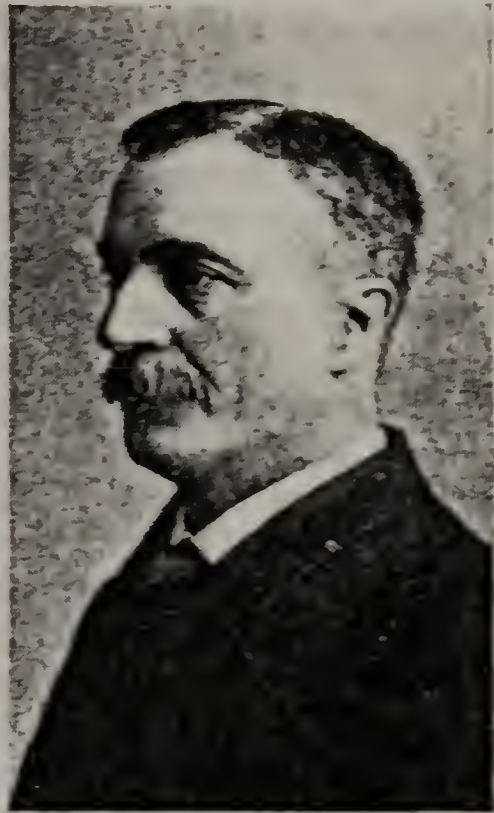
Rev. W. E. Stanton came on the field in November of 1865 and continued until June of 1870. He was a kindly natured man with a face ever beaming with sunshine and goodwill. He is described by Dr. Seymour in the 75th anniversary sermon as "a most lovable, quiet, and comforting personality." Mr. Stanton and the two Mallory brothers, who succeeded him in the pastorate here, were all classmates at New Hampton Theological Seminary.







REV. O. E. MALLORY



REV. T. M. COLWELL, D. D.



REV. JOHN GORDON, D. D.



REV. A. BLACKBURN, D. D.



Dr. Robert Seymour knew them there, the four of them graduating on the same day. Dr. Seymour speaks of the three as "strong, clear-cut men." Dr. Stanton was forced to remove from the North on account of his health. He went to Florida and settled at San Mateo. A letter from that place was received from him to be read at the 75th anniversary I quote:

I regret exceedingly that circumstances will not permit of my being present at the Rededication and Anniversary Exercises of the Old First Church. I suppose I should say "The New First Church", for the changes and improvements have been so great that the old would scarcely be recognized.

It has been 31 years since I closed my pastorate there, and, looking over my long life now drawing to a close, the *brightest* and *greenest* spot in all these years is found in my five years' pastorate of the First Baptist Church of Lowell, Mass. Most of those who were leaders in the church 30 years ago are in their graves, but some remain; the same helpful and faithful servants of the Lord as ever. Still the glorious work goes on. New workers have come to the front. What a grand record the First Church has made in her 75 years' history! What an army of redeemed souls have either entered in through the gates into the beautiful city or are on the way! You are fortunate, my brother, in being Pastor of such a church with such a history.

Dr. Stanton was followed by Dr. N. C. Mallory, who came in September of 1870 and continued until June of 1874. He is spoken of as very homiletical. Frequently he would begin the preaching of a sermon by giving his audience his full outline, which was always straightforward and logical. He was smooth, poised, quiet, firm, and steadfast. The accessions under his ministry were 170. When he left the church it was to accept the Pastorate of the First Baptist Church, Detroit. Several years later he wrote a beautiful letter to our Deacon Floyd in high anticipation of a trip to Lowell and of meeting all his old friends again.

His brother, Rev. O. E. Mallory, was called to our pastorate to succeed him. He came in March of 1875 and remained until February of 1878. The fiftieth anniversary came during his ministry, and we find that he handled it with thoughtfulness and proportion. The accessions under him were 49. He was not only a preacher, but a poet as well. When Dr. Eddy came back to





Lowell to deliver the historical sermon of the golden jubilee, he made it known that his sketches would stop with the recent past and leave the present for a future hand. Dr. Mallory, feeling that some mention should be made of the people then living and working, set to work and prepared in couplets the story of the truth of his own day. Mrs. O. E. Mallory proved herself to be an outstanding woman in those days. She had great power in touching other lives. She loved missions intensely, and practiced her mission spirit around her own door. One of the latest letters received by her before her death was a note of profound appreciation from a poor woman who had been lifted from the depths through her personal attention. For four years she was practically an invalid and suffered continually, yet she bore her pain with the grace of Christian resignation and endurance.

Dr. T. M. Colwell was next called to our church. He came in May of 1878 and left in August of 1885. He was a talented man, and in many ways a real genius. One of our congregation today describes him as a "fascinating and absorbing personality, congenial and warm." Dr. Seymour declares that it was a great misfortune for both the man and the cause when this truly great preacher became involved in secular business. He began dipping into inventions and eventually moved to Chicago to push his enterprises. The accessions under his preaching were 293. As indicative of the fine spirit of the man, I read you a letter which he sent to Dr. Mallory years ago:

Your kindly letter received. It would give me infinite pleasure to comply to your brotherly request, but you will remember that shortly after I left Lowell our home was burned to the ground and many paper records which I had kept for years were consumed. However, allow me to extend my best wishes to the people of the First Baptist Church, whom I dearly love and esteem, and congratulate them upon the occasion of the rededication of their house of worship.

How could one ever forget such names as Edwards, Brabook, and Dows? On whom has their mantle fallen? Noble women there were, not a few. I have no records, but believe there is One on High that flames cannot devour. Is not Heaven richer with those of the sainted people who have gone from the First Church?

Many may not know it, but there are few countries on earth where there is not someone who used to worship at this holy shrine; some





of them were taught as little tots, but who now never speak with more reverence of any earthly name than that of Floyd; toil on, dear brother, and faint not. Your reward is higher than any human eyes can see.

One of the noted things of this church has long been the many prayers from the many lands that have hovered round this Zion offered by those who have worshipped here.

On the removal of Dr. Colwell, Rev. John Gordon was next called to our pulpit. He came in January of 1886 and left in June of the following year. Perhaps many will recall his recent home-going. For years before his death he was a venerated major professor at Temple University. Viewed superficially, one would conclude that, due to the brevity of his stay in Lowell, his work here must have been a failure. But when we stop to consider that Alexander Blackburn recognized in his work just the preparation that the church needed for the work he had outlined that the church should do, we find that Dr. Gordon, in common with every other minister called to this pulpit, made a unique and real contribution to her strength and progress. Dr. Gordon was a soulwinner, and during his brief stay the church accessions were large. He was also known as one faithful to his pastoral trust, frequently visiting among the sick and helpless.

Now we come to Alexander Blackburn. His dates were October, 1887 to March, 1893. How shall I describe him? He was warrior, diplomat, strategist, theologian, organizer, orator, and what else? His many-sidedness reminds us of the story of how Mark Twain went into the village store to make a small purchase. It was on sale day, and the plan of the day was to give reductions based on the occupation of the customer. When they got through summing up the various occupations of Mr. Twain, and giving the appropriate credits in each instance, they found that he owed them nothing in return for the goods, but that, to the contrary, they owed him a balance of fifteen cents. As a warrior, Dr. Blackburn made a name for himself as a member of the Grand Army of the Republic before coming here. While here he was true to his warrior-like spirit in his many controversies and debates. Roman Catholic theology, the advisability of interdenominational young people's societies, and prohibition were among the questions dealt with in





telling fashion by this master of argumentation. As a diplomat, he advertised that the services would be so arranged as to offend no opponent present, and, from all indications, he was really able to so cunningly devise his deft blows as to at the same time literally keep his promise.

As a strategist he seemed to time his great controversies so that by the time the vital point involved would have been fully covered it would be time for the pastor's vacation. He figured, I suppose, that he would need a vacation after such heavy onslaughts. But the main object seems to have been to shunt off irrelevant wranglers. Dr. Blackburn, as a man of wide experience, knew that as an aftermath of every hot debate, a whole army of word-mongers would split the air with their jargon, introducing into their discussions a wild array of insignificant side-angles. He preferred to fire his heavy artillery straight at the bull's-eye and then leave the pop-gun battlers to themselves.

As a theologian he was continually announcing subjects that called for deeply theological treatment. "Slaves vs. Freemen," "The World vs. Christ," and "Hell vs. Heaven" will suggest the genuineness of his theological disposition. As an organizer he was the father of the "Yoke Bearers and Learners," a young people's society out of which later grew the B. Y. P. U., and, still later, the Christian Endeavor. As an orator he was in wide demand on all patriotic and civic events. His power as a speaker is readily attested by the fact that his positions were frequently made objects of editorial comment in papers throughout Massachusetts.

The calibre of the men of the pew during this middle period is clearly indicated in a letter from the pen of Dr. Blackburn in writing from Portland, Oregon, under date of Sept. 27, 1901. He says:

Of the 75 years,—it was my privilege to labor with you something over five,—and no years of all my life have been more pleasant or to me more profitable. I may as well confess it. Sometimes a sort of homesickness comes over me to look into the faces of that company that stood so loyally by me. Such deacons and such members of the standing committee, such trustees and such ushers, such Sunday school workers, and such WOMEN! If I had you out here on this coast we would set the Baptist banner at the very tops of the mountains. And now that you have that new house, so cozy and convenient, I suppose you will do even greater things.





That old vestry was not very elegant, but some of the best hours of my life were spent in it. The baptistry was not quite up-to-date, but some very up-to-date people went down into it. I often thank God for souls given to me in those years. If, by the Grace of God, I was permitted to lift the standard a little, those who have followed have set it higher up. The yesterday was glorious, but the today is more glorious, and the future is illumined with the promises of God.

The activities of the period concerned the church, the community, and the world. Within the church remodelings and improvements were continually going on. Within the membership, the business of the Kingdom was treated with moral earnestness. For one thing we read that a certain prayer meeting committee made it their business to interview every member who persisted in staying away from prayer meeting and require from him his reason. For another, a certain temperance committee, under the guidance of Deacon D. P. Bates, was busily persuading one man after another individually concerning the evils of alcohol and persuading him to leave off his cup. In all things, the church's slogan was "We never sleep, and we never close our doors."

The community at large was by no means neglected. There was a Highway and Hedge Committee that went out after the loafers and brought them into church on Sunday mornings. They combed the streets, the depot, the drug stores, and the alleys for ne'er-do-wells. In addition to this, the building itself was made a community center throughout week nights. Lowell then had no beautiful Memorial Auditorium. Consequently, the audience room of the First Baptist Church was frequently the scene of city-wide interests. Among the notable persons who spoke from this platform were Count Valdemar Uexkuell, a personal friend of Count Tolstoi, the now celebrated Parkes Cadman, the sainted and revered A. J. Gordon, the eloquent A. C. Dixon, various renowned world travellers, and others.

The energies of this wonderful old church would not stop with membership and community. The world-at-large was taken into its heart. From these sacred halls a host of trained ministers and missionaries and Christian educators have gone into all the earth. I take the liberty of reading two letters that are soundly typical of the spirit of these men toward the old church that nurtured them





into their life-work. The first is from Rev. F. Arthur Hayward, at the time of the writing pastor of the First Baptist Church of Rhineland, Wisconsin:

My Dear Pastor and Members of the First Baptist Church:

We feel proud as a church and pastor to add our few words of congratulation for the seventy-five years of noble work which the Old First Church has accomplished. *Personally*, no church can ever take the place of my home church, and it is with regret that distance will not allow my wife and myself to be present at the anniversary exercises.

Few, if any, except your much-loved pastor, know how much the church has meant to me. His kind attentions and solid advice, both by letter and personal talks, the deacons' personal interest in me and the many words of encouragement from all have bound me to our dear old church in a way I hardly appreciated until time came for me to leave. One of my strongest resolutions in my life work is to do only that which brings respect and credit to the church to which I am so deeply indebted, and which I dearly love.

The other one is from Harry Hinkley, at the time of writing the pastor of the First Baptist Church of Brewster, Mass. He says:

I regret exceedingly that I cannot be present at the Anniversary and enjoy with you the story of the years and the gathering of the old friends.

My thoughts go back with a great deal of pleasure to the experiences of former days spent in Lowell, and among the most pleasant of these are the hours spent in the old church. There were sacred spots to me in that old building, now gone I fear. I remember the post beside which I arose and confessed Christ; the spot in the Ladies' Parlor in which I made that definite consecration which was the entrance upon my life work; and, indeed, that old building was filled with "Bethels" and "Mounts of Transfiguration" where many caught glimpses of the Glorified Christ."

Letters from Dr. H. M. Warren at the time of his pastorate of the beautiful Central Park Baptist Church of New York, N. Y., from Rev. O. Brouillette, at the time of his pastorate of the First Baptist Church of Marlboro, and a host of others on the ever-widening battle line both at home and abroad, likewise bear indelible evidence that, like her Divine Lord, "her kingdom is from the rivers to the ends of the earth, and of her dominion there shall be no end."





1779201

January 10, 1926

## From Alexander Blackburn to the Present Day

WE are dealing this evening with the topic "From Alexander Blackburn to the Present Day." I spoke this morning of general characteristics that mark the second period, in contrast with the general characteristics of the first period, and I summed up the general characteristics of the first period, starting from 1826 and ending 1846—as organization, struggle, sacrifice. Likewise, the second period, from 1846 to 1893, popularity, dignity and expansion. We come to the distinguishing marks of the period extending from 1893 to the present hour, and, naturally, we do not find it quite so easy to sum up. The determining facts are of so recent date as to have interwound themselves into our personal feelings, so that we can hardly distinguish their historical value from their personal value. We do find three outstanding features worthy of mention. One is, this church has grown in its aesthetic and cultural appreciations. Another is, this church has grown in its moral leadership of current events. Thirdly, this church has shown in an indisputable way a great increase of personal work among the poor and unfortunate.

The improvements made upon the building within and without, this beautiful audience room, the lovely ladies' parlor, and the extensive recent repairs, are among the evidences of the church's appreciation of the beautiful. The presence of our appropriate pulpit furniture, which was installed under the pastorate of Dr. Wallace, and the wonderful organ given to this church by Mr. A. G. Pollard, under the pastorate of Dr. Ford, are also among the evidences. Mr. Kershaw declares that he had rather play on our organ than any other in the city. This has been an age of cultural appreciation.

It has been an age of moral leadership in current events. The church has taken an outstanding position with reference to prohibi-





tion, "The Rum Crusade," as it has been called from this pulpit. Some of the subjects in this moral leadership series that have been announced for the common good are such as these, "The Cross in the Market Place," "The Golgotha of a Nation," "What Shall We Do With the Foreigners?" and the "Better-Lowell Movement."

We think of the church as not only extending its influence within the city but as definitely taking upon itself a responsibility to the great army of unemployed in their unfortunate conditions of personal circumstance. The various Sunday school classes have busied themselves in the past years in helping out in this work. The "King's Daughters" have won for themselves an enviable name by the baskets of fruit, flowers, and groceries dispensed among worthy families, as well as their ministrations to the sick. The Charitable Committee of the Board of Deacons has not been unmindful of its trust, seeking out cases of worthy families in need. The fact that this church has had a habit of employing an assistant to the pastor during recent years, whose time has always been given largely to personal ministration to the poor and unfortunate, is an evidence that this church is taking seriously its responsibility toward those who need friendship, help, and the qualities of good citizenship.

Not only has the Church been helpful at home, but it has carried the spirit of helpfulness across the seas to China, Africa, Japan.

Constant appeals have been made for needy places around the globe, and generous contributions have been made continually. Our work in these respects has been so notable that the Foreign Mission Society has seen fit to choose a representative from our midst. I refer to Mr. Wm. T. Sheppard.

Now we come to the ministers of this last period, who have given us great things. Robert G. Seymour, May 5, 1893 to Nov. 30, 1895. Two things stand out in Mr. Seymour's ministry,—his restatement of Baptist Faith, and the Moody meetings. He answered a long-felt want in giving a pronouncement to what Baptists believe. His book was later used as a standard by Baptist churches. We find as mentioned this morning, that in his ministry the celebrated evangelist, Dwight L. Moody, came to this city to hold a revival, our pastor taking a lion-sized share in the







WM. T. SHEPPARD

Representative on Board of Managers of the American Baptist Foreign  
Mission Society.

*A Roll Call of Ministers and Christian Workers who have gone forth  
from this Church*

MINISTERS

Timothy Baily  
Elias L. Magoon  
J. C. Morrill  
Columbus Green  
J. Ellis Guild  
P. W. Fuller  
James E. Wiggin  
Eli Dewburst  
Silas F. Dean  
Wm. H. Stewart  
Edward T. Lyford  
William Keese  
William Slocum  
James Ford  
Harry M. Warren  
Harry Hinckley

F. A. Haywood  
Eugene Puffer  
Norris L. Tibbets  
O. Brouillette  
Fred Coburn  
Arnold Perron  
Ralph Barker  
George B. Tompkinson

CHRISTIAN WORKERS

Miss Carrie Jockrow  
Mrs. Wm. Law Ferguson  
Miss Ruth Logan  
Miss Vander Burg  
Miss Dorothy Mellen  
Miss Marion Parker  
Miss Harriet Perron



undertaking and our church standing nobly by. As an indication of the popular esteem in which Dr. Seymour was held, he was asked to return on the 75th anniversary and deliver the historical sermon. He was one of the major secretaries in the American Baptist Publication Society after leaving here. As late as 1914 a mission cruiser was launched in Puget Sound named the "Robert G. Seymour." Rev. C. L. Merriam, in "Pastoral Sketches," says of Dr. Seymour: "As a soldier, educator, traveller, and preacher he proves himself a true patriot, noble philosopher, cultured scholar, faithful follower of the Cross—wise and prudent, ready and aggressive. No other minister in Lowell is equal to him in quality of demonstrated leadership. He is trenchant, eloquent, and forceful as speaker and organizer."

We now come to Acting Pastor Geo. C. Needham, December, 1895 to March, 1896. He came as a celebrated evangelist, and well maintained his reputation while here. Accessions under him were 68 in number. When he left the church it was for the purpose of pursuing his strong evangelistic bent exclusively.

Smith Thomas Ford came as Pastor, June 5, 1896, and remained to Jan. 25, 1905. He is characterized in style as being vivid, moving and very attractive. He was charitable in his opinion and in his judgment. He was a man of fatherly advice, strong in his conviction, and deep in his evangelistic ideas. Men, however they disagreed as to his views, were drawn to hear him preach. He took a stand against modern dancing that was widely debated. Yet those who differed with him honored and respected him for his sincerity of conviction and his courage in the presentation of his interpretation of New Testament teaching. He was especially good in dealing with series, one of which was on "Windows"—the bright window, the clean window, the windows of heaven. At another time he gave a series on "Lamps." This series marked the passing of the century. On the very night of the change from 1899 to 1900 his subject was "Lights Out." He was dramatic as well as climatic. That night a quartet sang "Lights Out." It was composed of Miss Reid, Mrs. Pepin, Mr. Walsh, and Mr. Reid. Another series was on "Masks," ending with "Masks Off!" These sudden finishes show him as a master dramatist as well as speaker. He had associated with him Miss Emily M. Simpson, and one of





our deacons speaks of Dr. Ford, Mrs. Ford, and Miss Simpson as a very strong team. Under him extensive repairs were made to the building, and the cornerstone relaid by Pentucket Lodge of Masons in 1901. Dr. Ford is known by many people as a man especially gifted in knowing just the word to say at the right time. He could scatter sunshine and lighten the way. He knew how to touch the secret springs of the heart.

Dr. O. C. S. Wallace came to the church, June, 1905, and remained as pastor to October, 1908. He was born in Nova Scotia and began preaching there. At the time called to this church Dr. Wallace was Chancellor of McMasters University, Toronto, Canada. McMasters showed its very great appreciation of him on his departure by employing Foster, the celebrated artist, to paint a large picture of him, which now hangs in Castle Memorial Hall, the Hall built for McMasters through the personal labors of Dr. Wallace. Mrs. Wallace was principal of Moulton College, Toronto, a fitting school for McMasters.

At the time they came to Lowell the papers speak of him as "having the peculiar faculty of laying hold of men and drawing them to himself and to the church." On the 80th and 81st anniversaries of this church he held fitting services, marked with thought and impressiveness. Dr. Wallace gave the impression that he was the master of the situation. From the time he appeared on the platform, however complex the problem, however large the crowd, he came as one in perfect control of all the vital influences involved. He was loved because of his poise of mind.

He was very conservative and yet thoroughly earnest and evangelistic. The very first public notice of the Men of the Round Table came in his ministry. We now possess a large paper clipping telling of how the house was packed to the doors as Mr. A. G. Walsh spoke on "The Life of Washington." On Dr. Wallace's departure for his field in Baltimore the papers here sum him up as "strong, eloquent, and interested in good citizenship." He was frequently appointed on city and civic committees for his poise of mind and judgment.

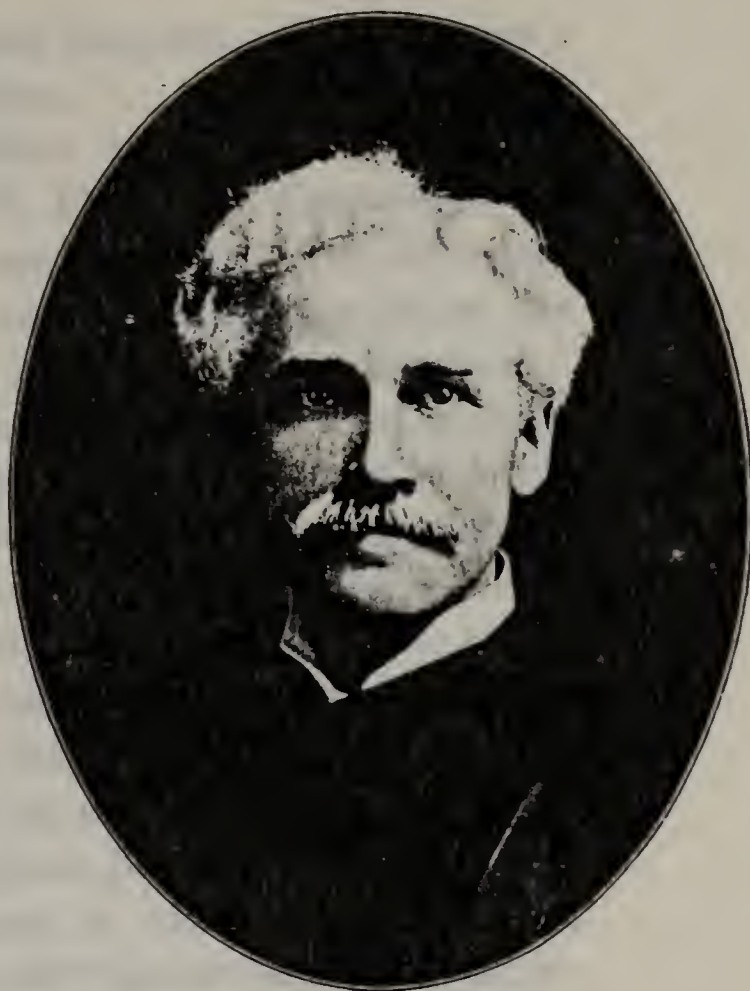
Dr. Wallace had Rev. Harry Taylor as his assistant, characterized as vivacious and evangelistic. He resigned to go back to the evangelistic work. Mr. Taylor was a popular speaker and especial-



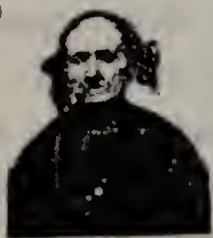




REV. SMITH THOMAS FORD, D. D.



REV. O. C. S. WALLACE, D. D.



MARY TAYLOR  
Who Secured the Site for the  
First Church



MISS O. E. PEVEY  
Clerk of the Church 15 years





ly strong with men's mass meetings and banquets. He was a man's man, and the kind of man men admired.

On December 31, 1908, Dr. Selden W. Cummings became pastor and remained to November 15, 1912. Dr. Cummings had associated with him Rev. Geo. B. Tompkinson. 1907 to 1910 were his dates. Mr. Tompkinson was brought here shortly before the retiring of Dr. Wallace. He came from McMasters University. He was ordained in our church. He was splendid in his pastoral visits and always understanding in his sympathies. It is said that on several occasions Mr. Tompkinson was called upon to christen infants. Instead of giving the well-meaning parents a hard rebuff, as some pastors of differing persuasion would have done, he kindly explained that Baptists did not christen but that he would take personal pleasure in pronouncing a dedication of the young child in behalf of the parents, whereupon he would take the infant into his arms, and, with the kneeling parents beside him, offer up the little life to the glory of God who gave it. He built up during his time a Bible Class of men numbering 200, himself being the teacher. Dr. Cummings, it seems, found in him a veritable right arm.

Dr. Cummings was a scholar, a deep thinker in the Word of God, and became known for his expository preaching. He delighted in digging into the actual wording of scripture. He was a kind pastor. One good woman said that at a certain time various members of her household were down sick and that hopelessness had settled upon the faces of all, when one day Dr. Cummings happened in. "It was like a ray of light penetrating the shadows. He was not there long before each member of the family began to feel that Another had come along with him." When he left, confidence, courage, and faith were resting upon that stricken, helpless home. He was the same Dr. Cummings wherever you met him, and he was known as a friend by all, whether members of this church or some other. He was a man, withal, who had a real sense of humor. Some of you will remember that he had several young children in his home when he was here. He would sometimes smilingly say: "People, I think, will like me all right if they learn to overlook my short Cummings." Dr. Cummings' sermons were never spectacular, but they could be relied upon for accuracy, and were always carefully thought out. The accessions during his stay





were over 300. Only Tremont Temple, among all the Baptist Churches of the state, excelled us within this length of time. It was during Dr. Cummings' ministry that Rev. A. S. Woodworth came on the field to succeed Mr. Tompkinson as assistant. He remained only a brief time, the only outstanding thing concerning him being that he became active in the change of the B. Y. P. U. of the Church to Christian Endeavor. Miss Margaret V. West also was assistant under Dr. Cummings, remaining at her post here for one year.

The next pastor is Rev. Hermon S. Pinkham, who came on the field November 3, 1913, and remained until his death, July, 1914. While here he taught the Baraca Class with ease, grace, and power. A large picture of him now adorns the Baraca walls. He was pastor of Immanuel Baptist Church, Washington, D. C., before coming, where he distinguished himself as an able leader. During his brief pastorate here he took a leading part in the "Go-to-Church Movement." He was a man who was faithful to his duty, and the valiant friend of every good interest. He took a conspicuous part in the debt-paying campaign of the new Y. M. C. A., and was frequently called upon to assist in special evangelistic undertakings. He probably overworked himself. The immediate cause of his death is laid to the fact that, on a cold and windy day, he stood with bared head in the cemetery while officiating at a funeral, pneumonia rapidly resulting. The underlying cause may probably be found, however, in the fact that he had well-nigh exhausted himself in mind and body with the arduous and conscientious manner in which he tackled every duty. Here was a man who had rather die than to in the least degree be remiss in what he considered to be his God-given task. May his spirit rest upon us all. Mrs. Geo. Sturtevant was assistant under the leadership of Dr. Pinkham.

Rev. J. E. Dinsmore, as an assistant pastor, helped to hold the church intact between the homegoing of the beloved Pinkham and the coming of Rev. A. C. Archibald. Mr. Dinsmore's dates were Feb. 1, 1914, to July, 1914, four months. Before his recent death he once exclaimed, "If anybody ever wants to know anything about me, just tell him that I was true to the old faith to the last." Many of us had the privilege of meeting this good man. We know the







REV. HERMON S. PINKHAM



beauty of his unassuming Christian spirit and his dauntless faithfulness. He often preached when he was scarcely able to stand up, save by holding to the pulpit rail. He insisted on preaching at various places when his good wife and doctor knew him to be altogether physically unable. Right up to the last Rev. J. E. Dinsmore was the prophet of God.

We come to the Rev. A. C. Archibald. His dates are July 22, 1914, to November, 1918. He had as his assistant pastor Rev. Albert G. Warner, and as pastor's assistant, Miss Mabel Brown. Mrs. Harold Brown was also a member of the official staff in those days, rendering service highly efficient and constructive. This was a glorious period for the church, one of the most glorious the church has ever had in its vital powers for winning souls. Mr. Warner would go into a home that was all upturned and disrupted and would sit down in the midst of them and weep with them. He was the family friend, a good shepherd of the sheep. Miss Brown, as the pastor's assistant, stood by the pastor in the organization and vital leadership of the church. Mr. Archibald was a great orator. It is said by many that he was the greatest orator that ever came to Lowell. You can take up a calendar of those days and see that the church was fairly bristling with activity. The accessions of the Archibald period were approximately 800. Mr. Archibald was the father of the Lowell Plan of Evangelism, and a strong man in raising money. He made it a habit to put other men to work, and was ingenious in the number of men he could keep working at one time. He was a lover of games in his personal life. He was an excellent conversationalist, strong in his repartee and splendid in his ability to connect names and faces. At the time Mr. Archibald left the church it was at its very pinnacle of popularity and power.

Dr. Edward Babcock was next called, and came on the field March, 1919, and remained until April, 1924. An assistant under Dr. Babcock was Mrs. Bryant, who rendered three effective and fruitful years of service. One of the first things he did after coming to Lowell was to secure the church's acceptance of its apportionment of \$178,800 on the Hundred Million Dollar Campaign. He believed in throwing himself fully into every good work. On his arrival in the city he found the Stephens Revival in full sway.





Pastor Babcock immediately wrote letters to his own parishoners, many of whom he had not seen, urging them to do their best in this splendid undertaking. He was a man with great fidelity to the Word of God. He believed that the Holy Bible, preached in honesty and fullness, was able to take care of itself. Two series of Dr. Babcock's sermons, from general report, and from the impressions made in our congregation, would be worthy of print in every language. I refer to his series on "The Lord's Prayer" and "The Ten Commandments." He was a fearless denouncer of evil, and uncompromising in his stand for the truth.

The present pastor came on the field October 15, 1924, after occasionally supplying for the church during a period of two months. Miss Lorna W. Smith, the assistant, came in February of 1924. We leave ourselves to the hand of some later scribe.

We have had some notable men in our church during this last period. If a church can be reckoned by the character of the men chosen to represent her in places of supreme responsibility, this church certainly stands high. We call the roll of honor for our Deacons who have recently entered into their eternal reward:

H. P. HASEY

A loyal supporter and a liberal giver.

WARREN L. FLOYD

Architect, historian of the church for 30 years, Sunday school superintendent, organizer of the Floyd Bible Class, organizer of various mission stations throughout the city. Remarkable in his executive ability. Favorite hymn, "I Love Thy Church, O Lord."

HENRY TIBBETTS

Philanthropic citizenship. Uncommon type of Christianity. Dr. Wallace said of him, "He was the best Christian I ever knew." 25 years superintendent of the Sunday school. On his resignation new silver-plated keys to the church were presented him in place of the old and worn ones he surrendered. It is understood that at the time Mr. Pollard gave the splendid organ Mr. Tibbetts gave the church an equal contribution in cash.

S. S. EMERY

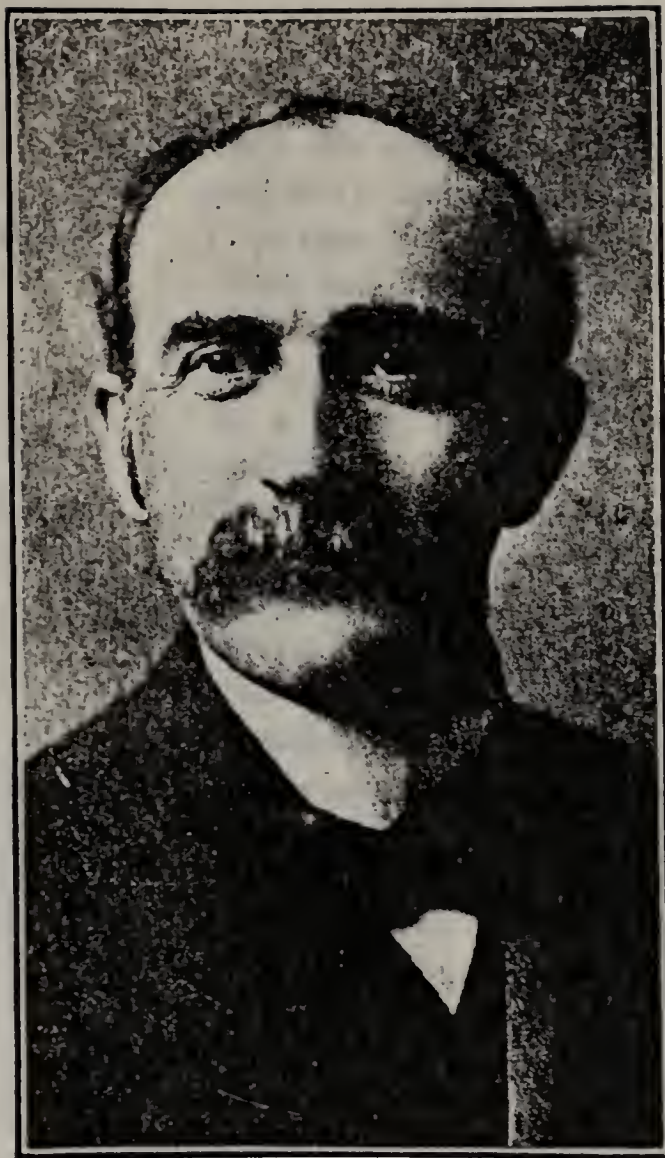
Quiet, retiring, sympathetic. Often during holiday seasons he would go out and hunt up the poor and the friendless and conduct them to his home for meals and a part in the festal cheers of his own fireside.

JAMES BUCHANAN

Cabinet maker, who took a pride in exercising his personal workmanship on the present pulpit furni-



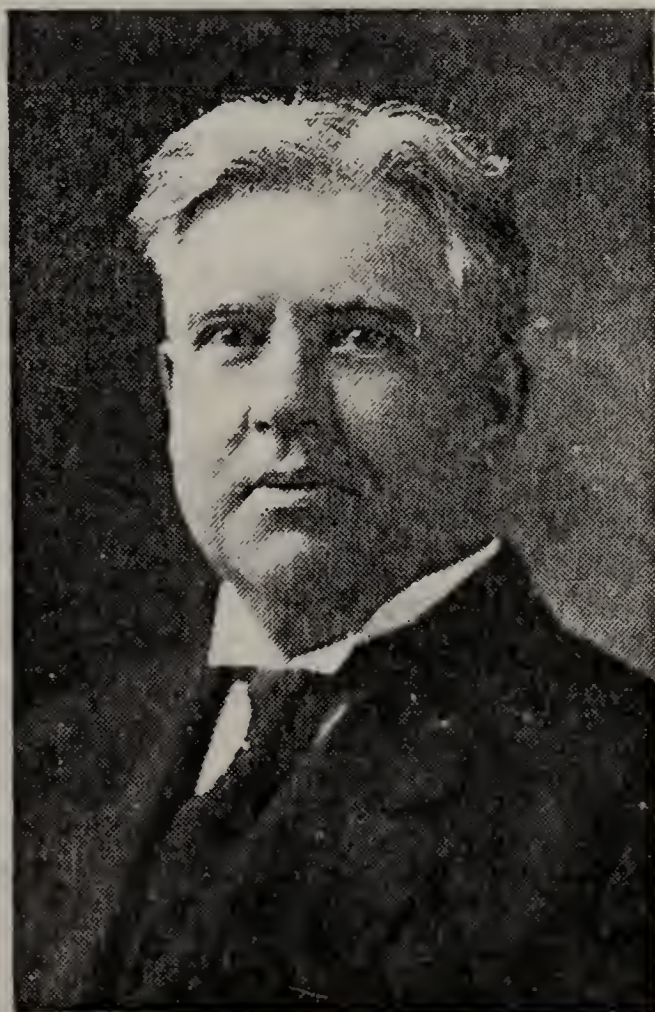




REV. S. W. CUMMINGS, D. D.



REV. A. C. ARCHIBALD



REV. EDWARD BABCOCK, D. D.





MELVIN BANCROFT

ture. He and Mr. Emery always served together, and were devoted friends.

It is said of him that he was extremely conscientious, and would not agree to do anything that he did not stand ready to do absolutely well. The church knew that if Mr. Bancroft said he would do a thing, they could rest peacefully as to the outcome.

FRANK A. BOWEN

Here was a man who assumed his duties seriously and performed them cheerfully. His compeers declared of him that "he added dignity to the Deaconate." In addition to his many duties at the church, he was president of the Y. M. C. A. for 12 years. Due to his patience, optimism, and generosity, the Y work in Lowell faced many a crisis in triumph.

HARRY STOCKS

A genial Christian endowed with the rare gift of making friends wherever he went. He was also a "sweet singer in Israel," and gladly gave his voice in the interest of every true cause. His was a religion of "few words and many good deeds." The marvel of his life was that so much could be done so quietly.

ARTHUR SYMMES

The youngest deacon of his day. Active in all the departments of the church. Sunday school teacher, singer, and leader in prayer meetings.

DR. WM. BASS

Dean of Lowell physicians. Member of First Baptist Church for 47 years. Deacon for 12 years. He practiced the principles of the Great Physician with tireless devotion.

JAMES W. BUCHANAN

Deacon for 16 years. Almost always the very first man to pray in open prayer meeting. A constant Bible student, Sunday school teacher, soul-winner, and friend.

GEORGE H. TAYLOR

Honored Senior Deacon and Sunday school leader for 30 years. Dr. Babcock said of him, "We write after the name of George Taylor five great, golden words: Ambition, Faithfulness, Integrity, Friendship, and Faith in God." His counsel was sought by the men of the city as well as the church, because of his poise and soundly spiritual nature. He was depended upon around the First Baptist Church for the discharge of a wide variety of responsibilities. One well remarks that "the church didn't know how very much it was depending upon Deacon Taylor until it was forced to get along without him."





January 17, 1926

## The First Baptist Church—Its Faith and Its Future

IN THE sermons that have gone before, we have step by step, summed up the characteristics of the periods. Of the first period, from 1826 to 1846, or, the ministries from Cookson to Eddy, we found the key words to be *organization*, *struggle*, and *sacrifice*. From the days of the organization of the membership, the proprietors, the Sunday School, and the Society, we reviewed the days of struggle with opposition without and within. We noted that there were groups beyond the walls of this Zion who were industriously planning our downfall in the early days, and that at the same time within the walls there were factions and dissensions. Yet we were called to remember with pride that in and through it all this church dared to call a minister at almost double the salary offered by other First Churches at that time, denoting the fact that, from the earliest days, there were people in this membership who knew the spirit of Christian sacrifice and who gladly put their own church first in their financial consideration.

We came to the ministries of the second period, from Eddy to Blackburn, or, from 1846 to 1893, with a growing feeling of the *popularity*, *dignity*, and *expansion* of First Church affairs. We marked this period as one in which the minister of this church became a leader in the affairs of city and state as well as church and found him preaching before large audiences, packed to the very doors. We were glad to find that, from 1846 to the present hour discord and debate as a part of a regular church service have ceased altogether. Of course, such popularity marked by such unanimity was bound to produce expansion. The Fifth Street Church, the Branch Street Church, the Third Street Church and mission stations not a few were the natural result.

As we drew near to the present period, beginning with Dr. Alexander Blackburn, we began to ask ourselves the question,







MRS. G. D. FEAGAN



REV. G. D. FEAGAN



MISS LORNA W. SMITH

Born in Atlanta, Georgia, on December 18, 1896, educated in nine schools of higher learning, east, west, north and south, having held two pastorates of four years each in Atlanta and Macon, Georgia, Rev. Grady D. Feagan came to our church as a vacation supply in August, 1924. After his very first Sunday he was asked to consider becoming our pastor. He had come to Boston to pursue some courses at Boston University, and accepted our unanimous call, with the understanding that he should continue some of his work at the University. He at once entered wholeheartedly into the activities of the church and Sunday school, which have grown under his splendid leadership. His preaching—intellectual, spiritual, true to God's Word, and believing in the whole Bible,—has been uplifting, and has led the church forward to new heights. His teaching of the large Baraca Class has been notable. Additions by baptism have been frequent during the ministry, but after faithful seed sowing we are anticipating greater showers of blessing. The prayer meetings, well attended, were never more inspiring than under our pastor's leadership. His wife has ably assisted him in every branch of the church life, especially in organizing the children and young people into missionary study classes. Both the pastor and his wife have won a warm place for themselves in the heart of the whole membership, and are loved by all. May the present relationship last for many years and be blessed in a rich harvest of souls of men and women trained to teach and preach!

The assistant to the pastor, Miss Lorna W. Smith, has proved a tireless and conscientious worker in all branches of the church life.





"What can we now find that mark in real and genuine fashion the onward march of the King?" After careful and extended search through the documents and through the letters of friends, as well as consideration of the many bits of personal information that have been communicated to us, we are drawn to the conclusion that this age, like the two that have preceded us, has surely its own distinguishing marks. We sum them up as *aesthetic and cultural appreciations, moral leadership in current events, and organized concern for the poor and unfortunate*. You will recall that in the sermon immediately preceding we mentioned the constant repairs to our building, both outside and in, the constant improvements made to our lovely audience chamber as well as to the Ladies' Parlor and various other single rooms about the building, as among the evidences that this church is today attentive to the cultural and aesthetic qualities of material surrounding. The installation of appropriate pulpit furniture and of the perfectly splendid organ that came as a gift from our long and constant friend, Mr. A. G. Pollard, are also among the evidences.

It seems useless to argue that this church has multiplied its energies in the field of current events. When we remember that whole series have, in the very past years, been delivered on such subjects as "The Golgotha of a Nation", "The Rum Crusade", "The Christ of the Marketplace" etc., we can imagine the enthused throngs that have had their political and economic ideals reshaped by the power of the Gospel.

This church has always been accused by those so far on the outside as to know nothing at all of our inner working, of being derelict in our actual contacts with the problems of human need around us. The reason is that we have been so quiet, so organized, and so deftly business-like in our answers to human needs that those accustomed to look for the "pyrotechnics" of such moves have been disappointed. This church in Dr. Blackburn's time was pointed to in a newspaper article as being given over wholly to the rich. Dr. Blackburn in reply said, among other things, that four of the deacons were day-laborers, the treasurer was a wage-earner, more than half of the executive board were on salaries, and he himself, the pastor, was only a country boy straight from the farms of Illinois. The fact that for recent years you have employed a





pastor's assistant, whose time as a specialist is given over largely to personal touch with the poor and unfortunate, might also be mentioned in this connection. I venture to give my opinion that if all the time and supplies expended within this membership within a single year in the interest of human brotherhood around our own doors could be fully estimated, it would actually exceed our current expense budget. This is not a boast, but a thought that should strengthen us in our allegiance to the Old Church and her future calls.

If we should seek for a further characterization of the one hundred years, I think it could be found in single titles. The title of the first age I would write as "*The Courage of Conviction*". It was this personal and divine conviction pulsing through the hearts of twenty-eight humble souls that, in the beginning, steeled them for every struggle, heartened them for every sacrifice, and determined them for the launching of every new move. The second age I would call "*The Conquest of the Cross*"; Here the conviction reaches abundant fruitage. As we read the flaring newspaper headlines of those days and catch the marshal air of Eddy's sermons and feel the zeal of the waiting hosts, we say with one of old, "More than conquerors through Him that loved us!" Some of the older residents of the city who were present when this matchless man returned to Lowell to deliver the semi-centennial sermon declare that, as he reached his grand finale with his indomitable "March, March, March" of the closing sentences, they were fairly lifted from their seats with mingled faith, hope, and heroism. Those lines were only typical of the whole grand order of things of which they marked the midst.

But what shall we give as a title to these recent years? *Conviction, Conquest, KINSHIP*, kinship with the whole creation! You are worthy of such a heading. Not a nook or cranny of the globe is there that could not come tomorrow with its authenticated story of misery and despair without extracting from you your love, your sympathy, your prayers, and your purses. "No man liveth to himself and none dieth to himself" is the spirit of this present age. Our definition of human brotherhood has come to include all humanity. "The Church and the World" is also "The Church IN the world and FOR the world." If our early faith





was *intensive*, forced to be so by the nature of its task, our later faith was *extensive*, achieved to be so by surmounting the task, and our latest faith is *comprehensive*, bound to be so by the very genius of the Christian hope and the Christian revelation. We have simply been allowed, under God, to follow Christ to logical conclusions. It has been said that the three points in every full faith are God, Man, and Society. In the early days the beleaguered heart was made to cry "I have set the Lord ever before me." In the middle days success and open doors cried louder "Oh, that MEN would know the goodness of the Lord and praise Him for His wonderful works." Now

We walk at high-noon and the bells  
Calm to a thousand oracles.

We are no longer content that "This poor man alone should cry unto the Lord and that the Lord should hear him", but nations, tongues, and climes, society as a whole, with its smoky, dusty cities and its lonely frontiers, the "proud man's contumely and the insolence of office", the babies of the slums and the babies yet unborn, should so have the immortal Gospel of God brought home to them that no one need say to his brother "Know the Lord"; for "Behold, I will extend peace like a river and the glory of the nations like an overflowing stream". What an objective! It can be so, for, "Out of one blood made He all the nations".

We come now to a detailed picture of the First Baptist Church as she stands today. We shall consider the present from the point of numbers, of financial support, of spirit, of Christian education, and of evangelism. The total on our roll today is about 1500. This number embraces about 500 separate families in all parts of the city. The accessions during the past year and two months have been 179. If the church should continue through a period of eleven years at just the rate she is now going, instead of having 900 accessions to show, as in the fruitful days of Eddy, we would have about 1650.

In financial support, the church has given to current expenses from 1901 to 1926, \$247,090.41. Of this amount the Society paid \$202,265.60, while the church paid \$44,824.81. The Mission contributions from the church for this length of time amounted to





\$127,819.02. Thus, the total contributions to all purposes from 1901 to 1926 have become \$374,909.43. A record well to be proud of! Of the present church year, not complete until next April, the figures now stand: For current expenses \$13,896.70, of which amount \$5,000.00 represents an amount paid in to date on extensive recent building repairs; for missions to date \$2,211.60. Doubtless, the mission amount for the current year will be greatly improved before we make final report to our board. In the recent building repairs, amounting to \$10,000.00, we find that there were more than 125 worthy givers. In the regular church budget there are now over 400 regular contributors, and the church intends to put on a concerted effort to double this number next April.

We shall not go at length into the numerical and financial status of the church. There are other things that we value more. Behind all these quantitative measures there is a wonderful spirit. This spirit is a composite of many wholesome life-angles. The first I mention as *aggressiveness*. Almost every hour of the day, and practically every night in the week, this building is the busy scene of some group meeting relevant to general kingdom interests. The next angle that comes to my mind is *hopefulness*. You are not living in the past. With all its richness continually before you, your gaze is ahead and your heart forward. It is remarkable how few times you have even mentioned your past to your present pastor, not that you fail in any wise to value what your sires have done, but that you are so everlastingly busy improving upon it. You have thought, and thought wisely, that the greatest honor you can bestow upon their memory is to camp beyond where they camped and to extend gloriously what they could only begin. Your hopefulness and aggressiveness have been marked with your ability to work cheerfully together. Co-operation is often used promiscuously as a slogan, but at the First Baptist Church of Lowell it is an atmosphere. It fell the lot of your pastor not many days since to fill out a questionnaire calling for a listing of all the organization and group interests clustering about the old church. The space allotted on the prepared blanks was by no means enough. After completing the list he was compelled to pause and thank God that so many and so much could center about his ministry, do work so effectively and so quietly, and, withal, in the spirit of the





strictest harmony and esteem for one another. You have been co-operative in your hopeful aggressiveness because you have had, as a church, at your heart's center the spirit of the eternal Christmas, understanding and goodwill. Your services have attracted all races and all creeds because your comradeship and goodwill beamed in everything you undertook to do. It is a matter of great gratification to your present pastor that this church is considered a sort of Mecca for all Christian interest during the hot months of summer when many other churches are closed.

All of this goes to say that you have appreciated your place in the Kingdom of God, your place in the city, your place in the hearts of one another. Our staff workers during these strenuous centennial days have been led to remark at times on the constant and heartfelt indications of appreciation that have already been forthcoming from every part of the organization. You have reflected this genuine spirit in the very design of your book, which you have ordered prepared with a due and just regard to the various activities, a book, whatever its faults may be, that is charged with loving recognition in a far more detailed form than is the wont in centennial publications. This spirit is not recent alone, but marks a golden thread running through eighty splendid years. From the time you surprised dear old Deacon Brabrook with an easy chair to the very last month when a similar thoughtful and useful gift was bestowed upon your pastor, this church has been noted for taking the jolts and jars out of life for one another. Whole organizations, with their flowers, friendship cards, and smiling faces, are now engaged in spreading this spirit over Lowell. If you are a stranger or a visitor in this church this morning, and are debating where you will place your church membership, if you are looking for an opportunity to spend and be spent in a realm of Divine opportunity and at the same time in an atmosphere of loving recognition, (and certainly our best work is never done in any other), then I invite you to join us today. You are the person this church is designed to serve.

But no account of the spirit of this institution would be complete that did not speak of you as a democratic people. The responsibility of church governance here is placed squarely and solidly upon the shoulders of all the people. This, with you, has





been a growing ideal. When Mr. Cookson, your first pastor, came on the field a hundred years ago he received only six votes. Only nine votes were cast out of twenty-eight, and three of these were against his call. When the last pastor to date was called it is said that the vestry was crowded, and that when the question was put every man, woman, and child present immediately voted. A great principle of Baptists is that each church is a self-determining body, and that within each body each several member is a self-determining part. But Baptists have sometimes failed to live up to their principles, and have allowed themselves to be harnessed in the interests of cliques and parties. We are glad for your democratic record. The master evidence of your love for the democratic ideal, however, is not to be found in your church voting, but in your brave championship of these things in the affairs of life. Only a few short years ago our newspapers flared with the message that a weak and defenseless nation lay bleeding at the iron heel of a despot; that plucky, thrifty, little Belgium had had her birthright of self-determination snatched from her by the hand of one who believed that "Might made right". It was then that the First Baptist Church of Lowell was called upon not only to show her love for democracy in the running of a church, but in the running of a world. She was asked by Democracy to reply to Germany's threat that she would make Belgium as swept as a house frau's kitchen floor, and would, at the same time, bleed France white. One hundred sixty-three of the truest young men of the old First Church of Lowell and one brave young woman, Myrtle E. Mellen, who went out as nurse, in behalf of Christian democracy, replied to that threat. Of this number, seven, in token of their trust, now sleep where poppies bloom on Flanders Field. The gold star boys that went out from us were :

JACOB SIMONIAN,  
HOWARD MCCOY,  
WALTER BRUCE,  
GEORGE GARNER,  
GORDON POPE,  
SEGUR SEVERSON,  
RALPH TEWKSBURY.



“Greater love hath no man than this, that he lay down his life for his friends”.

It is perfectly beautiful to me to behold your personal love for this church as an institution. This church has become a part of the family traditions of some of you. Many families there are among us that have, within these walls, marked the baptisms of three generations. One family instance has come to my hand in which four generations are so marked. There may be others. I take the liberty of quoting this one:

1st—Amos Wright Dows and wife, baptized by Dr. Eddy.

2nd—Azro Milton Dows, baptized by Rev. O. E. Mallory.

3rd—Amos Hovey Dows, baptized by Rev. Smith Thomas Ford.

4th—Phyllis Ruth Dows, baptized by Rev. Grady D. Feagan.

There are individuals who have also seen long terms of service. For one, we think of Mrs. Craven Midgley, who has witnessed the 50th, 75th and 100th anniversaries. Some have said to me that, in the face of better business opportunities elsewhere, one of the determining factors in their remaining in Lowell was their love for the dear old church that has meant so much to them and to their fathers before them.

This church may also be viewed in another way. We have spoken of its numbers, of its financial support, of its spirit, but it now remains for us to speak a few words about the active channels being used to “carry on” in the work of the Gospel. These are two, *Christian Education and Evangelism*. In both these respects this church is ready to be examined. All the latest and best things in Christian education have not as yet been installed among us, but, if any one will take the trouble to drop in on any one of our Sunday School Council meetings, he will go away impressed with the fact that our superintendents, teachers, and officers are thoroughly aware of the newest developments in this rapidly improving field, and that, if not already practicing this particular development or that, they have it under advisement or may be just waiting for the opportune time and place. In addition to the work in this field that is being carried on by Sunday school, missionary and auxiliary societies, this church has always demanded, and very wisely so, that the sermon itself from Sabbath to Sabbath shall be constructed with proper regard to teaching values.





There was a time when our church and Sunday school maintained a library that numbered 935 volumes. Mr. A. G. Pollard, who is now active among us, was our first librarian. But the library is now gone and his position has gone with it. Yet I am sure he does not feel that we have here indicated a step backward in our Christian Education. The fact seems to be that he was so successful in lending out good books and in encouraging people far and wide to read them that at length borrowing the book to them was not enough. They just kept them as their very own, an incorporate part of the private library, where they could be referred to any time.

Our Christian education programs have been filled with purpose. We have directly aimed them for their connection with evangelism. We have felt that Christian education without evangelistic emphasis is weak while evangelism without Christian education is shallow. The Sunday evening services are given over to New Testament Evangelism. In addition to this, there is one season of each year given over to a harvesting of souls. We believe that the plan of harvest-time in the spiritual order of things is just as logical as the expectation of such a season for the Western wheat belt. At the same time, we do not believe that Christian evangelism should ever be cheapened by the admission of squeamish, freakish, or erratic methods. Furthermore, our definition of evangelism is made to include more than the fact of salvation. An elemental experience of God's grace is, to us, one part of the evangelistic program of a modern church. The fostering of a sure and steady vital-growth in grace is the counterpart. Hence, we delight to "lead out" young Christians into the fuller life. There are at present more than 300 in this church representing men and women of all ages who can and do lead in public prayer acceptably as well as give their public witness to the power of God.

But what of the future? The past has inspired us. The present gratifies us and brings us to humility and prayer. What shall the future be? Gustavus F. Davis, in his first sermon to the infant church, said "The little one shall become a thousand and the small one a strong nation". He spoke of the future. Half of his prophecy has long since been fulfilled, and the other half is now in process of fulfilment. Freeman with his dying breath spoke for





the future when he said, "Tell my dear people to be humble, faithful, zealous, and united in love". Eddy dreamed of the days on ahead when he poured out his heart to God in prayer for the church of full centennial days, and, stretching his vision of faith across half a century, dared tell his audience that those days on yonder would be freighted with such importance as to warrant the earnest petitions of the church for them even then and there. Alden believed in our future when, at a greatly advanced age and just before his last sickness, he wrote, "May the Glory of the latter house exceed the glory of the former, and may the great Head of the Church there record His name!" Stanton passed warmly from retrospect to prospect when he said, "As I now review my long life, rapidly drawing to a close, I must say that the very brightest, happiest, and strongest days I ever spent were during those five years I labored in Lowell as your pastor. But the best of it is that you are not living in the past". Colwell saw the church of our tomorrow when he told N. C. Mallory that "the notable thing about that dear old church is the vast number of people that have gone out from its walls into every nook and cranny of the globe, and who now, from their several places on the far-flung battle line, cease not to pray continually for the old battle line as she crosses new trenches to newer victories".

And now, the old church is still here, and you and I are here. Will these prophetic visions actually be realized in us? Will we keep faith with the past? I believe we will.

True that the population of Lowell has recently shown a small decrease. But churches are not built upon the power of the census but upon the power of God and the loyalty of individuals. Let not a momentary industrial depression phase you. This church has lived through many depressions and will live through many more. Another reminds us that we have recently lost many great men from our midst by the hand of death. We know it and realize it all too well. But all the great men in our congregation are not dead. It is a common failing of humanity not to know a great man until he has passed on. I verily believe that there are at this very moment within the sound of my voice scores of great men who, fifty years from today, will have joined the list of the immortals and have been accounted as Lions of the Tribe of Judah. Let each



member of this church look away to the future, outward, upward, onward, and sing to his own soul the divine music of the poet:

Somewhere out on the blue seas sailing,  
Where the winds dance and spin,  
Beyond the reach of my eager hailing,  
O'er the breaker's din;  
Out where the blinding fog is drifting,  
Out where the treacherous sands are shifting,  
*My ship is coming in!*

Breasting the tides where the gulls are flying,  
Swiftly she's coming in;  
Shallows and deeps and rocks defying,  
Bravely she's coming in;  
Precious the love she will bring to bless me,  
Snowy the arms she will bring to caress me,  
In the proud purple of kings she will dress me,  
*My ship, ship that is coming in!*

And to you, veterans in the business of living, members of this church and congregation who, yourselves, have attained an eightieth birthday and more, invited here this morning as this church's very especial and honored guests, seasoned with years and ripe with experience, laureled today as the living witnesses to the glories of both the old house and the new, I say:

O steadfast trees that know  
Rain, hail, and sleet and snow,  
And all the winds that blow;  
But when spring comes, can then  
So freshly bud again,  
Forgetful of the wrong.

Waters that deep below  
The stubborn ice can go  
With quiet underflow,  
Contented to be dumb  
Till spring herself shall come  
To listen to your song.

Stars that the clouds pass o'er  
And stain not, but make more  
Alluring than before;  
How good it is for us  
That your lives are not thus  
Prevented, but made strong!





Give us your words of counsel. Your advice is seasoned with salt. We prize your tender words.

"Words are instruments of music; an ignorant man uses them for jargon; but when a master touches them, they have unexpected life and soul. Some words sound out like drums; some breathe memories plaintive as flutes; some call like claronets; some shout a charge like trumpets; some are sweet as children's talk; others, as rich as a mother's evening prayer."

Various ones of you at varying times in life have used the door of thought expressed in all these ways, save the first. You are held today in the heart of a grateful people not only for what you have said and done but for what you are now in thought, in heart, in hope. We gladly conclude our last sermon on the history of this church with the mention of your dear names:

Mr. George L. Huntoon  
Mrs. William Whitmore  
Mr. Azro M. Dows  
Mrs. M. T. Dows  
Mrs. Thomas Walsh  
Mrs. George W. Dutton  
Mrs. Charlotte Hodgman  
Mrs. L. M. Estabrook  
Miss Mary A. Coburn, dating with Dr. Eddy  
Mrs. John Hayward, mother of Arthur Hayward, minister  
Mrs. F. E. Harmon  
Mrs. Theodore Gardner, teacher in Sunday School many years  
Mrs. Jennie Meserve, singer many years  
Mrs. Jesse Parker  
Mrs. O. D. Coburn  
Miss Sarah Crosby, who came in 1861  
Deacon and Mrs. Wm. D. Sheppard  
Mrs. Edmund Brickett  
Mrs. William N. Hannaford  
Mrs. V. B. Perkins  
Mr. and Mrs. Elbridge Hutchinson  
Mr. A. G. Pollard, recently 83 years old. Constantly active  
33d degree Mason, donor of our beautiful organ  
First organist in the Sunday School  
First Sunday School librarian  
Outstanding member in First Baptist Society  
Member of congregation from before Eddy  
Always true to the church with his counsel, presence and support





May God spare you all for yet many more months and years and when He shall at length be pleased to call you home, may the mantle of your patience and grace rest mightily upon all whom you leave here behind!

A resume of the Boards of Deacons of the First Baptist Church reveals a personnel of sterling calibre, which calls for our rarest devotion to the memories of those who have entered into their heavenly reward; and our highest regard and loyalty to those who are serving today.

The distinctive characteristics of the deacons of the past and the present are here recorded with gratitude for their constant unselfish service, and with appreciation for their magnanimity and charity.

*D*evotion to the First Baptist Church  
*E*rudition in the Word of God  
*A*lleviation of the pain of sorrow  
*C*onsecration of service seriously assumed  
*O*bligation of duties tactfully met  
*N*egotiations for Church skillfully consummated  
*S*ubjugation of self for others' interest  
  
*B*enefaction to the poor and needy ones  
*O*bservation of Church's discipline  
*A*dministration efficiently executed  
*R*eclamation of moral wanders  
*D*edication to God

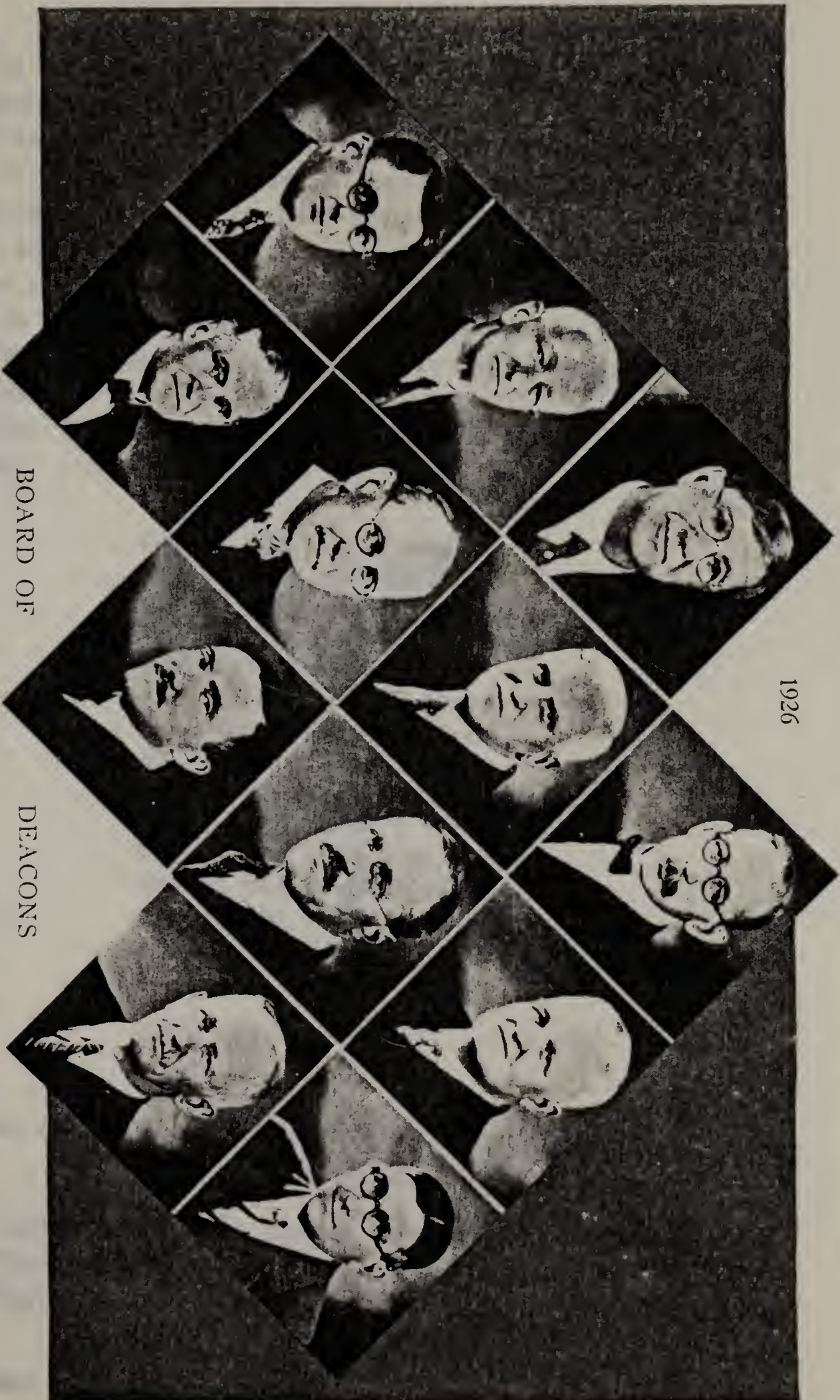
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### First Baptist Society

At the annual meeting of the Society held April 8, 1841, we find a reference to a committee known as "Tithing Men", for at that meeting four men were elected as such a committee, and a similar committee appears to have been elected from year to year. In 1854 thirteen men were elected to serve as Tithing Men. At the annual meeting held March 15, 1859, it was voted "That the Tithing Men be requested to ascertain their duties by law." As to why such a vote was passed, or what its effect was, nothing appears on the official records, but no such committee was ever elected after 1859 so far as we can find.







BOARD OF

DEACONS

Top Row—WILLIAM D. SHEPPARD, GEORGE W. HUNT  
 Second Row—ARTHUR J. FRENCH, Chairman; CRAVEN MIDDLEY, THOMAS BROWN.  
 Third Row—EDWIN W. PARSONS, WARREN F. SANBORN, Clerk; FRANK E. KIMBALL, WILLIAM W. BUZZELL.  
 Bottom Row—MAYNARD J. BEAL, REV. G. D. FEAGAN, Pastor; LORING L. TRULL.





At the annual meeting held April 13, 1858, it was voted that "Congregational Singing" be adopted.

The first official salary given to the pastor appears in the records of the annual meeting of March 23, 1837, when the amount was fixed at \$1,000. In 1857 the pastor's salary was fixed at \$1500 and two weeks' vacation, the vacation being allowed at the request of the pastor.

On March 4, 1826, "An Act to incorporate the Proprietors of the First Baptist Meeting-House in Lowell" was passed by the Legislature.

The following men were elected as clerk on the dates specified:

Feb. 1, 1826,	J. C. Morrill
Apr. 27, 1827,	Benjamin Mather
Nov. 5, 1834,	Alvah Mansur
Mar. 23, 1837,	Benjamin P. Brown
Mar. 28, 1839,	Alvah Mansur
Apr. 8, 1841,	Benjamin Watson
Apr. 6, 1848,	Samuel C. Pratt
Apr. 10, 1856,	Joseph Merrill
Apr. 13, 1858,	Edward Kavanaugh
Mar. 20, 1860,	James S. Welch
Mar. 21, 1866,	William W. Sherman
Mar. 12, 1873,	Frank T. Jaques
Apr. 6, 1880,	Henry L. Tibbetts
Apr. 1, 1908,	Edward W. Trull

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The Church Treasurer, Mr. W. W. Buzzell, reports:

1901—1926

First Baptist Society—To current expense.....	\$202,265.60
First Baptist Church—To current expense.....	44,824.81
First Baptist Church—To all missions.....	127,819.02

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Total .....	\$374,909.43
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# A Brief History of the First Baptist Church Sunday School

1826-1926

As we review the past records of our school they reveal the fact that the First Baptist Sunday School was organized May 26, 1826, a little less than four months after the church came into existence.

Mr. J. C. Morrill, postmaster of the town, and one of the founders of the church, was chosen as the first superintendent.

The choice seems to have been a wise one, for he had at least three qualifications rather necessary for a man who might hope to successfully conduct a Sunday school. He had ability, experience, and a very highly developed sense of duty.

Although a Baptist, he had been prevailed upon to become superintendent of the first Sunday school organized in Lowell (St. Anne's Episcopal) ; thus it will be seen that he was the first Sunday school superintendent of the town, as well as our pioneer superintendent.

Just how long he continued in the school is not known, but from an old church report we learn that he withdrew from the church to enter the ministry, and continued in this chosen field successfully for 30 years.

From 1826-1836, a period of ten years, no records have ever been found to give us a clear idea of what progress was made.

In various ways, however, we have been able to discover practically to a certainty the names of those who led the school as superintendents through this period, but we are not certain of the length of time, or the order in which they served.

During the early part of our school existence there were two separate schools, each having its own superintendent—one was called the Adult school and the other was known as the Juvenile school.







# SUNDAY SCHOOL SUPERINTENDENT AND DEPARTMENTAL SUPERINTENDENTS

Top—Mrs. THEODORE F. GARDNER, Home Dept.

Second Row—HAROLD F. HOWE, Senior and Adult Dept.; THOMAS JOHNSTON, Intermediate Dept.

Third Row—Miss LOUISE PERRON, Beginners' Dept.; THOMAS A. WHELAN, General Superintendent; Mrs. GEORGE A. SIMMONS, Cradle Roll.

Bottom Row—Miss ALICE HENDERSON, Junior Dept.; Mrs. T. A. WHELAN, Primary Dept.





The Juvenile school was the children's division very similar to our primary department today.

Just when this division came we are not absolutely sure, but the Juvenile school is spoken of as early as 1836, and again in 1837, as having 75 members, divided into 12 classes, five boys' and seven girls.'

In the beginning the school was governed by the church and school officers, but in 1837 the management of the school was taken from the church and put into the hands of a committee of fifteen men chosen from the Church and Society.

This method continued until Jan. 1, 1849, when the management of the school was taken from the committee of fifteen and put into the hands of the newly-organized First Baptist Sunday School Society, with a constitution providing that the pastor of the church should be the president.

This organization was in existence until 1868, when the two schools were united again under Geo. A. Weed, as superintendent.

Special mention was made of this man in the 75th anniversary report of the school as being one of our best beloved superintendents, and that there was great regret when he resigned in 1872, because of ill-health.

This Sunday school seems to have been particularly blessed in the men and women who have willingly served and sacrificed time and strength for the benefit of all.

Eighty-five per cent. of the teachers in the school are women, and it is needless to say that a large share of the success of the past has been due to their hearty support.

It is impossible to give a complete list of those who have been leaders in the work of educating the young of our school, but there are a few who stand out as conspicuous leaders of their time, who, by their efforts, have constituted a golden chain of service that extends from the beginning up to the present time.

Mrs. Sarah Pearsons, who led the juvenile department in such a marvellous way, was the first woman to become superintendent of that department.

Then followed Mrs. Leach, Mrs. Wm. C. Avery, Miss Rebecca Goding, Mrs. Sewall Shattuck, Miss Louisa Dyar, Mrs. Theo. F. Gardner, Miss Ellen O'Leary, Mrs. Larkin T. Trull, Miss Ella





Penn, and many other women whose names are not here mentioned have had a glorious share in the success of the school.

Such men as Tibbetts, Floyd, Bowen, Taylor and Buchanan are not found in every organization, and we who have entered into their labors do well to honor men whose shoes we are not worthy to unloose.

It is impossible to estimate too highly the services of Dea. Geo. H. Taylor, who for such a long period of time was actively connected with the leadership of the school.

Whatever success the school has achieved during the last 15 years has been due in a large measure to his wise counsel.

Few men have ever climbed to such heights of public esteem as did he, and it was a rare privilege to be associated with such a man in church work.

Space does not permit us to mention all the names of those who have helped shape the destiny of our Sunday school, there have been many, and their work was well done, and it will abide forever. It will be many years before the influence of Warren L. Floyd, Geo. H. Taylor, Harry Stocks and J. W. Buchanan will fade.

Since 1876 our school has held a session every Sunday in the year with a very few exceptions—two Sundays in 1893 for repairs, and in 1900 for nine Sundays while the church was being rebuilt, and again in 1918 during the epidemic of influenza we were unable to hold our regular sessions for three Sundays.

While many churches and schools in other denominations, and some in our own, do not hold sessions during the summer season, we have held strongly to the belief that we need the Sunday school as much in the summer as at any other time of the year.

Interest in missions began quite early in the school's history. As far back as 1849 we were giving \$250 for the support of a missionary in Iowa.

In 1881 we supported a native preacher in Burmah, in 1883 we were taking care of two, and from then up to the present time we have helped support two missionaries to the Telugus.

In addition to this two of our organized classes are helping to support two native workers on the foreign field.





In 1920 we raised our annual missionary pledge from \$100 to \$150, and have paid this amount each year since.

As the record for the first century closes we are giving to missions practically one dollar for each day of the year.

As we survey the changes that have taken place since the 75th anniversary two at least should be mentioned.

With the grading of the Sunday school in mind, the Sunday School Council was organized Jan. 21, 1915. This body, composed of all the teachers and officers of the school, meets the third Thursday of each month, (except July and August) and takes care of all the business.

One of the very first acts of the newly-organized council was to approve the plan to grade the school. This was done on Feb. 18, 1915.

The task of grading, though a big undertaking, was carried out without difficulty, the Senior and Adult departments using the church auditorium, leaving the vestry and adjoining rooms for the grades.

Graded lessons are now being used throughout the school and seven departments are functioning properly.

A great deal might be said in praise of the large army of men and women that have served as teachers in the years gone by if space would allow, but I am confident that there is a complete record on high of every good deed done here for our Lord and Master.

Of the 47 officers and teachers in the school at the semi-centennial in 1876, nine were living in 1901 when the church celebrated its 75th anniversary, and three of this number—Miss Georgia Norris, Miss Minnie Walsh and Mrs. Theodore Gardner remain to celebrate with us the centennial of our church.

We have many in our midst that have been connected with the school for a great many years, probably the oldest living member being Miss Sarah Crosby, now a member of the Home Department. She was baptized in 1861, and came to the Sunday school long before that, so she must have been a member of the school for at least 75 years.

Mrs. Theodore Gardner is another who has had a long and useful period of service with us. She is superintendent of our Home Department and still very active.





We feel that the school could not have grown to what it now is without much prayer, deep interest and consecration on the part of all who were interested in its welfare.

The school has had a glorious past, but a still greater record will yet be made in the years that lie just ahead.

Let us remember that our first duty as teachers and officers is to bring those under our care to a saving knowledge of our Lord Jesus Christ.

We must persevere with untiring zeal and patience in this glorious cause; believing that we shall reap more abundantly if we faint not.

#### INTERESTING FACTS

We feel certain that those interested in the history of our school will be glad to have a list of those who have served as superintendents during the past one hundred years, and although it will be rather long it will nevertheless be very interesting reading, and will be very valuable and precious to many as the years go by.

The following roll contains the names, length of time and the order in which they served, and is accurate so far as any known record exists:—

J. C. Morrill, May, 1826, to November, 1826  
Daniel Bowen, November, 1826 to 1828  
Col. Henry Batchelder  
Dea. Moses M. Tuxbury  
Richard L. Hastings  
Rev. E. W. Freeman  
Dea. William Mead  
Rev. J. W. Eaton  
Dea. J. A. Brabrook, Dec. 17, 1837, to January, 1843  
William Goding, January, 1843, to January, 1845  
A. B. Wright, January, 1845, to May, 1847  
S. C. Pratt, June, 1847, to April, 1851  
A. B. Wright, April, 1851, to January, 1854  
Seth Pooler, January, 1854, to April, 1858  
A. B. Wright, April, 1858, to October, 1858  
S. C. Pratt, October, 1858, to January, 1862  
D. P. Bates, January, 1862, to January, 1866  
H. W. Tinker, January, 1866, to April, 1866  
W. W. Sherman, April, 1866, to January, 1868





A. B. Wright, January, 1868, to September, 1868  
 Geo. A. Weed, September, 1868, to September, 1872  
 Warren L. Floyd, September, 1872, to Dec. 31, 1882  
 Henry L. Tibbetts, January, 1883, to Dec. 31, 1907  
 Geo. H. Taylor, Jan. 10, 1908, to June 30, 1919  
 T. A. Whelan, Oct. 16, 1919, to present time

Since 1883 the Sunday school has had only three superintendents, twenty-one men in all having filled this office since its organization, one man serving four terms and another two.

Dea. Tibbetts held the superintendency longer than any other (25 years) or just one-quarter of the school's history. As one of the guiding spirits of the school Dea. Geo. H. Taylor without a doubt had the longest record, for as assistant to Dea. Tibbetts, and as superintendent, his term of office covered a period of 30 years.

The enrollment of the school is interesting to look over, for it shows a steady growth, with a few exceptions, and these decreases are in periods caused by circumstances over which the Sunday school had no control.

The membership from 1826 to 1836 cannot be given, no records for this period ever having come to light.

The following table will show the strength of the school numerically year by year from 1837 to the present time:—

1837 .....	200	1855 .....	535	1873 .....	488
1838 .....	500	1856 .....	554	1874 .....	451
1839 .....	660	1857 .....	560	1875 .....	452
1840 .....	715	1858 .....	525	1876 .....	434
1841 .....	656	1859 .....	585	1877 .....	473
1842 .....	707	1860 .....	542	1878 .....	424
1843 .....	554	1861 .....	506	1879 .....	459
1844 .....	545	1862 .....	500	1880 .....	482
*1845 .....		1863 .....	431	1881 .....	450
1846 .....	400	*1864 .....		1882 .....	698
1847 .....	596	*1865 .....		1883 .....	500
1848 .....	625	*1866 .....		1884 .....	529
1849 .....	700	1867 .....	401	1885 .....	434
1850 .....	788	1868 .....	472	1886 .....	465
1851 .....	652	1869 .....	561	1887 .....	435
1852 .....	644	1870 .....	629	1888 .....	504
1853 .....	630	1871 .....	500	1889 .....	629
1854 .....	650	1872 .....	466	1890 .....	673



1891 .....	728	*1903 .....	1915 .....	1005
1892 .....	842	*1904 .....	1916 .....	1021
1893 .....	694	*1905 .....	1917 .....	1086
1894 .....	619	1906 .....	1918 .....	1029
1895 .....	619	*1907 .....	1919 .....	1010
1896 .....	637	1908 .....	1920 .....	1001
1897 .....	702	1909 .....	1921 .....	1049
1898 .....	775	1910 .....	1922 .....	1013
1899 .....	767	1911 .....	1923 .....	1031
1900 .....	822	1912 .....	1924 .....	971
1901 .....	850	1913 .....	1925 .....	976
1902 .....	859	1914 .....	*Record lost	

The following is a Code of Regulations unanimously adopted by the First Baptist Church and Society in Lowell for the management of their Sabbath School, on Lord's day evening, Dec. 10, 1837.

*Article 1.* That a committee of fifteen gentlemen chosen annually from the First Baptist Church and Society in Lowell with their Pastor, who shall be the chairman ex-officio, shall have the care and supervision of the Sabbath school or schools connected with said Church and Society.

*Article 2.* This committee shall have a meeting immediately after they are chosen, at which time they shall choose by ballot a Secretary and Treasurer, who with four managers, one of whom shall be the Pastor of the congregation, shall constitute a Board of Directors.

*Article 3.* Special meetings of the committee shall be called by the chairman at the request of any two members thereof in writing specifying the principal business for which the meeting is to be called.

*Article 4.* It shall be the duty of the committee to visit the school at least once a month, to exercise a watch care over its interests and improvements and make such suggestions to the Superintendent as the conditions of the school may require.

#### BOARD OF MANAGERS

*Article 1.* This Board shall meet as early as may be after their appointment, at the call of the Chairman, and in his absence the Secretary, and appoint without delay the Superintendent, Librarian and such other officers as the welfare of the school may require.

*Article 2.* This Board, with the Superintendent thus appointed, shall choose the teachers and assign the *books* to be used in the several classes.

*Article 3.* The Board of Managers shall have supervisory care and control of the school, shall prescribe such general rules for conducting the school, regulations for the Library, teachers and others engaged in the school as they may deem requisite, shall duly attend to all petitions, requests or suggestions from the teachers or others interested in the welfare of the school.





*Article 4.* They shall direct all the expenditures of the school, devise and recommend to the committee for their adoption such modes of raising funds for the school as they may think most expedient.

*Article 5.* They shall be competent to attend to any business of the school which does not properly come within the prescribed duties of any particular officer.

*Article 6.* The committee shall have power to fill any vacancies which may from time to time occur in their own body or in the Board of Directors.

#### SECRETARY

*Article 1.* It shall be the duty of the Secretary to make a faithful record of the election of the committee by the Church and Society, of the doings of the committee and of the Board at their meetings, and to perform such other services as naturally falls to that office, and to make an annual report of the state of the school, and oftener if required.

*Article 2.* The secretary of the committee shall be the secretary of the Board.

#### TREASURER

*Article 1.* It shall be the duty of the Treasurer to receive all moneys raised for the school, to pay them out at the direction of the Board of Managers. He shall keep a true account of the same open to the inspection of the Board or any member of it, and he shall report the state of the funds to the committee once a year and oftener if required.

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## Sunday School Notes

### PHILATHEA CLUB AND CLASS

The following records were prepared by Mrs. Georgie F. Boynton, first teacher of the class in Feb., 1916:—

1881-1882—A class of eight girls came from the Primary Department of the school called the "Flower Garden." Mrs. Georgie F. Boynton, teacher, taught until February, 1887. when she went to Nashua, N. H. She returned and taught the class again in 1890 until 1895. During her absence the class was taught by Mrs. Gordon, then divided. Mrs. Hill was teacher for a time. The original eight were Helen Hinckley, L. Maude Stackpole, Delphina Allen, Climena Allen, Emily Vanderpant, Maud Ireland, Bertha Taylor, Alma Grogan. Later the class grew to about twenty members:—Susie M. Hannaford, Grace Chap-





man, Velma Colwell Pevey, Florence Flemings, Gertrude Cobb, Ethel Cobb, Laura Perkins, Jennie Loyd, Lillian M. Holman and others. In September, 1901, Mrs. Boynton was a guest at a banquet given by the class. She is now living in East Providence, R. I. Mrs. L. Maude Stackpole Jacobs and Susie M. Hannaford are still members of the class, and Mrs. Grace Chapman Amadon is secretary of the Floyd Class.

In 1895 Mr. Albion F. Swanton became teacher of the Class No. 1 of 16 members and taught with the exception of one and one-half years until within a few months of his death, October 27, 1911, about 15 years. January 10, 1909, to June 9, 1910, our pastor's wife, Mrs. S. W. Cummings, taught the class. April 23, 1911, Easter Sunday, Mrs. George W. Hunt became teacher of the class and taught, except a short time, until she resigned on October 27, 1918, seven and one-half years. In March, 1914, Mrs. Hunt resigned to take a trip to England and Mrs. Herman S. Pinkham was elected teacher to start teaching in September, but owing to Rev. Mr. Pinkham's death was unable to take up the work. In October, 1914, Mrs. Hunt having returned, was re-elected teacher. Mr. George W. Hunt supplied as teacher while we were without one. October 27, 1918, our assistant teacher, Mrs. Larkin Trull, was elected teacher, but owing to her health resigned the position, but did some teaching. November 3, 1918, Mrs. E. Barnes became teacher and resigned June 9, 1925, almost seven years. June 9, 1925, Mrs. A. J. French became teacher of the class.

#### ACTIVITIES OF THE CLASS

In 1901 the class presented the Ladies' Benevolent Society a large picture entitled:—"A little child shall lead them," to be hung in the Ladies' Parlor. In 1902 the membership was 40 active and 8 honorary members. June 7, 1905, the class gathered at the dedication of the new Y. W. C. A. building in Room 23 furnished by the class. October 11, 1905, class No. 1, Mr. Swanton teacher, was organized as the Philathea Club and Class. Our motto—"Love to God and Humanity, Loyalty to Church and School. The Honor of Our Class." December 1, 1905, the class moved from the left-hand corner of the vestry side of the piano to the room side of the kitchen, formerly known as the M. L. T. room, now the Baraca





room. December 18, 1905, the first annual meeting was held, the by-laws adopted, and the officers elected: Teacher, A. F. Swanton; president, Mrs. Mabel A. Taylor; vice president, Mrs. Florence E. Preston; secretary, Miss Bertha Taylor; treasurer, Mrs. L. Maude Jacobs. To give Rev. Harry Taylor's Baraca class more room it was decided that our class use the Ladies' Parlor, which we used first January 14, 1906, holding our opening exercises with the Floyd class in the auditorium. The class furnished the cane seat chairs for the class room, and soon bought a piano, and have since held our own opening exercises. Later a book case, a small library, singing books, Bibles, and other minor furnishings have been added. In February, 1907, November, 1910, and April, 1911, the class, through the generosity of their teacher, gave complimentary concerts to the church and Sunday school, held in the church auditorium by a ladies' orchestra and reader from Boston. March 29, 1907, the class gave the present pulpit furniture—two chairs, settee, two tables, at a cost of \$290.00. January, 1910, \$25.00 was given to the Sunday school piano fund. In 1917 the class gave \$50 for missions, and has given the same every year since, also in 1925 gave \$50 for church expenses, besides contributing to all special calls from time to time. In 1924 the class had the Ladies' Parlor, our class room, painted and the furniture recovered and put up window draperies at a cost of about \$175. Several different years we furnished flowers for the pulpit. On November 9, 1904, Mr. Swanton entertained the class in an upper room of his barn, fitted up with fireplace for the use of the class. Our monthly socials were held there for a long time. During the years we have united with the Baraca class in socials, picnics, and entertainments, also several times the Floyd class has been included. We have raised our money by food sales, auction sales and rubber sales, and at the present time by holiday envelopes, 10 cents for each holiday. Mrs. L. Maude Jacobs, Mrs. Alice Schaffer, Mrs. Elsie M. Sanders have held some office most of the time since the class was organized. The present officers are: Teacher, Mrs. A. J. French; president, Mrs. A. C. Beal; vice-president, Mrs. M. Wells; secretary, Mrs. E. M. Sanders; treasurer, Mrs. L. M. Jacobs, with a membership of 65 active, 10 honorary members, and 8 teaching in the school. We have about \$75 in the treasury.





## BARACA CLASS

The records regarding the Baraca Class are not as complete as one could wish for, but from the material to hand we gather that a Baraca Class was organized in the First Baptist Church Oct. 19, 1897, known as the First Baptist Baraca Sunday School Class. The teacher and founder was Miss Emily Simpson, assistant to Dr. S. T. Ford, pastor. Under the leadership of Miss Simpson the class grew strongly, and became an influence for good in the church and school. The first class gift was given to the militia boys of the Spanish-American War. In 1900 \$237 was raised and given to the church building fund. Lectures by Maud Ballington Booth, Ian MacLaren and Gabriel Reid Maguire were fostered by the class:—

The Baraca Class was reorganized March 23, 1905, by Rev. Harry Taylor, assistant pastor to Dr. O. C. S. Wallace. The Rev. Harry Taylor was the first teacher of the reorganized class. The class motto adopted was "The Other Fellow." Succeeding Miss Simpson and Rev. Harry Taylor the following were teachers of the class:—

1905, Rev. S. W. Cummings, D. D.; 1913, Deacon George W. Hunt; November, 1913, Rev. Hermon S. Pinkham; 1915, Deacon Jas. K. Anderson; 1918, Rev. A. C. Archibald; 1920, Rev. Edward Babcock, D. D.; 1924, Rev. Grady D. Feagan.

The following is a list of the presidents from organization to date:—1905-08, Robert Gregson; 1908, Geo. F. Wagner; 1909, W. W. Buzzell; 1910, A. E. Dyar; 1911, Robert Friend; 1912-13, Albert Willis; 1914, Thomas A. Whalen; 1915, Dan Line; 1916, Harry Woodman; 1917, Leon Abbott; 1918, David Manning; 1919, Maynard Beal; 1920, Amos Dows; 1921, J. E. Colby; 1922, Walter Clement; 1923, Harry Lomas; 1924, Frank Spooner; 1925, G. F. Slipp.

Some of the high-water attendance marks are:—March, 1906, first anniversary, 106; September, 1915, Rally Day, 117; September, 1916, Rally Day, 105; October, 1917, 136; September, 1920, Rally Day, 115; Feb. 8, 1921, supper, 160; Feb. 8, 1912, ladies' night, 210.





Under the teaching of our present pastor the class bids fair to outrival the past, especially in interest.

The interest of the men in any plea which touches the vital needs of human life is seen almost every Sunday, when sums of money of varying amount are quickly subscribed, and it is a great joy to see the way in which the members of the class get under the burdens of their suffering brethren.

The first Baraca class was organized in Syracuse, N. Y., October 10, 1890. Mr. M. A. Hudson, who was teaching a class of young men believed that a stronger hold could be obtained on the class, and a better fellowship secured by a thorough organization. They took for a name Baraca, which is an abbreviation of the Bible word "Barachah," 11 Chronicles, 20: 26, which means blessing. The word was shortened in order that it might be adapted to a class pin. The platform adopted was: "Young men at work for young men, all standing by the Bible and the Bible School." The good work it was doing was soon recognized by the other schools in the city, then through the State. The idea spread rapidly, and now there are classes in almost every State in the Union, and in nearly every town, and they are being introduced in England.

### FLOYD BIBLE CLASS

The Floyd Class was organized January 15, 1894, with Deacon Warren L. Floyd as teacher. The first officers of the class were: President, Deacon Geo. H. Taylor; vice-president, Sophie Pickering; secretary, Mrs. W. H. Howe; assistant secretary, Mrs. C. H. Gordon; organist, Miss Mae Potter; chorister, Deacon Craven Midgley.

Social meetings were held the first Monday in January, May and September.

In 1905 Deacon Floyd resigned his position as teacher to Rev. O. C. S. Wallace, who taught the class until 1908, when he was called to a church in Baltimore, Md. The first Sunday in January, 1909, Rev. S. W. Cummings took the class and taught it until November 24, 1912, when he severed his connection with the church, having had a call to Pasadena, California. Deacon Floyd once more took up the teaching of the class and taught it until 1916.





when poor health kept him at home. August 2, 1918, he passed on to his reward at the age of 82 years, after 24 years of faithful work in the class. Rev. J. E. Dinsmore then took up the work and taught until 1923, when poor health kept him at home. Mrs. Myron B. Fuller then consented to teach for a while. A few months later Mrs. Walter Clements took the class and taught until the first of April, 1925. In June, Mrs. E. W. Parsons came to the class as a teacher, and is still doing fine work. The class is for men and women. There is an enrollment of 70 members in the class.

The present officers of the class are: President, Deacon Loring Trull; vice-president, S. W. Hands; secretary, Mrs. G. M. Amadon; assistant secretary, Mrs. S. W. Hands; treasurer, Mrs. Kenneth McKinnon.

### AMOMA CLASS

The Amoma Class, composed of young women, was organized by Miss Mabel Brown in 1910. At that time Mrs. H. L. Tibbetts, who for years was a great worker in our church, taught a class of young women for whom she built the beautiful room now known as the Amoma Room. In 1913 Mrs. Tibbetts was forced to relinquish her class and the classes were united and reorganized, Miss Brown continuing as teacher. Later her duties became so numerous she handed the class over to Mrs. A. C. Archibald, who continued to teach until her removal from the city in 1919. Mrs. Annie M. Russell has taught the class since Mrs. Archibald's resignation. The class has completely furnished their room, adorned the walls with handsome pictures, and made it so attractive that other organizations enjoy holding their meetings there. The class has been especially active in charitable work. Each Thanksgiving and Christmas they send dinners to six families and do other work among the sick and unfortunate. The class is always ready to assist the other church organizations. At the recent fair they assumed entire charge of the grab table, and for our present centennial they have done the decorating of the church and vestry, for which they made over one hundred and fifty chrysanthemums. The class has a present membership of 42, with Miss Verna Slipp as president; Mrs. Alice





Hall, vice president ; Miss Mattie MacAdam, secretary ; Miss Elizabeth Howard, treasurer. The class has socials each month at the homes of members of the class, and the mid-winter banquet and the summer outing are important events in the lives of the girls. The aim of the class is to make this world a little happier and brighter place in which to live.

## CHINESE SUNDAY SCHOOL

At a meeting of the Lowell Baptist Social Union in 1888 it was voted to open a school for the Chinese. The First Baptist Church was chosen as the place for it to be held. The school was opened June, 1888. The first Sunday no one came, the second Sunday two came, and one of them was so anxious for others to come that he hired a horse and carriage and went after his fellow-countrymen.

The school soon increased in numbers. Mr. Tibbetts took charge for a few Sundays, and then Miss Adele Norris, who had been a helper from the beginning, was asked to take charge. She put a great deal of time and strength into the work, calling upon every Chinaman in the city, and a great increase in numbers and interest was soon apparent. As a result of the earnest seed-sowing conversions were frequent, notwithstanding the reluctance of the Chinese to adopt the "Jesus religion." After the school had been in existence about four years, Miss Adele Norris married Mr. Henry Tibbetts, and shortly after gave up the work to her sister, Miss Georgia C. Norris, her associate. The Holy Spirit was manifested in many ways, and much good done as a result. The Baptist Union was not called upon for money for books or to use in any other way. The school had become entirely self-supporting, and was also sending out varying sums of money to the Chinese mission fields. The influence of Chinese Sunday Schools is seen in the fact that one of the boys who attended our school was told about Jesus Christ in China by an uncle who had learned about Jesus in a Chinese Sunday School in San Francisco. The boy was baptized in our church. Shortly afterwards he died from an attack of typhoid fever. In the last prayer meeting he attended before his death he gave this testimony in his own words: "I believe





in one God, I believe Jesus Christ is God's Son, and I accept him as my Saviour." The following year another young man, 19 years of age, believed and was baptized, and ever since has been living a true Christian life. The next year four others joined the church, and from time to time others came. At that time it was not easy for a Chinaman to accept Jesus Christ as his Saviour.

Perhaps the most noted Chinaman who has resided in Lowell, Wong Quong, proprietor of the Pekin Restaurant in Central Street, and later of the Chin Lee Restaurant in Merrimack Street, was up to the time of his death a member of our school. His widow and son are still here, and his two brothers, Joe Wong and Hugh Wong.

Wong Guy, who was converted to the Christian religion in this church and was a member of our school for a number of years, was at one time state missionary for the Chinese in Massachusetts, with headquarters at Boston. He was compelled to relinquish this work owing to ill-health, and is at the present time residing in Providence, R. I.

Miss Norris carried on the school for a period of about 30 years, and did a splendid work for the Master's kingdom.

A reactionary period set in, and for a short while the school was allowed to lapse, but on the return of Mr. Joe Wong to the city from Canton, (where he had been for some time as an evangelist in Canton Hospital, doing a splendid work there) he immediately set about reviving the school, and for about two years the school has been very successful in its work under the joint leadership of Mr. Joe Wong and Deacon George W. Hunt. No money is allowed to lie idle very long, but immediately the pressing needs of the school are met, the remainder is sent at least twice a year to China for Christian work there.

## FRENCH MISSION SUNDAY SCHOOL.

In the records of the French Baptist Sunday School we find that a Sunday school was organized July 16, 1899, under the leadership of the pastor, Rev. I. LaFleur.

The first superintendent was Mrs. T. DesForges, who is still a faithful and regular attendant at the school.



Space does not allow the giving of the names of all the officers who have served so efficiently during the past 27 years.

Under the leadership of the present superintendent, Mr. Nelson A. Belanger, who has served faithfully and efficiently in this capacity for the past 17 years, and of the present pastor, Rev. F. A. Perron, who came to the Mission, Jan. 1, 1918, the school has made great progress. It is divided into graded departments and organized classes. The school is open the entire year, the average attendance being as high in the summer as the rest of the year.





# WOMEN'S ACTIVITIES

## WOMEN'S MISSIONARY CIRCLE

The Women's Missionary Society was organized July, 1873, with 14 members. This society worked independently until 1896, when the American Baptist Women's Missionary Board was constituted in order to direct all missionary efforts in a more efficient way. Taking up the work from this period:

Mrs. C. Adele Tibbetts was the president from 1896-1913. Under her leadership the Circle was divided into groups. By 1912 there was a paying membership of 120, and an average attendance of 51. The envelope system proved to be efficient in caring for the financial interest. Mrs. H. C. Fuller succeeded Mrs. Tibbetts, 1913-1915. Her executive ability was notable. Excellent programs enhanced the meetings, and an average attendance of 78 was attained by steady growth. Our beloved Miss Fanny Trull, with her gracious personality, presided from 1915-1921. Increasing interest was proven by the recording of 146 members. Mrs. John Thorne served from 1921 to 1923. As a reward for efficiency in the Standard of Excellence, the Woman's American Baptist Missionary Society gave to our Circle a book "Golden Jubilee". During 1923 Mrs. Myron C. Fuller was president. A special meeting was recorded, when Miss Katie French, a Lowell woman, who was 23 years missionary in India, addressed the Circle.

With the missionary zeal of our present president, Miss Fannie Sheppard, the Circle is bounding forward. The advancement in missionary education, in extension work, and in the power of stewardship is already outstanding. We mention with gratitude the 14 years' service of Mrs. Harry Stocks as the society's recording secretary. The treasurer, Mrs. W. W. Buzzell reports:

From 1896-1926.	Home missions . . . . .	\$ 4,187.93
	Foreign " . . . . .	7,864.87
	White Cross Work . . .	115.21
	Basket Collections . . .	929.39
	Total . . . . .	<hr/> \$13,091.40







MRS. JAMES MYERS  
President King's  
Daughters' Organization



MISS  
FANNIE M. SHEPPARD  
President Women's  
Missionary Circle



MRS. GEORGE WAGNER  
President Ladies'  
Benevolent Society

## OFFICERS

### *Women's Missionary Circle*

President, Miss Fannie M. Sheppard

1st V. Pres., Mrs. Edwin W. Parsons      Sec., Mrs. Josephine Harmon  
2nd V. Pres., Mrs. Frank E. Kimball      Treas., Mrs. William W. Buzzell

### *Missionary Auxiliaries Counsellors*

Senior W.W.G.—Mrs. T. A. Whelan      Junior W.W.G.—Mrs. Robt. Douglas  
Crusaders, etc.—Mrs. G. D. Feagan

### *Ladies' Benevolent Society*

President, Mrs. W. H. Mitchell      2nd. Vice-Pres., Mrs. Arthur E. Dyar  
1st Vice-Pres., Mrs. James C. Warner      Treasurer, Mrs. James Myers

### *King's Daughters*

President, Mrs. James Myers      2nd Vice-Pres., Mrs. Geo. K. Topjian  
1st Vice-Pres., Miss Mabel E. Brown      Secretary, Mrs. William F. Conant  
Treasurer, Mrs. Arthur E. Dyar .



JUNIOR AUXILIARIES OF THE WOMEN'S MISSIONARY CIRCLE

THE SENIOR WORLD WIDE GUILD grew out of the Pathfinder organization, begun in 1915 by Miss Mabel Brown. This group had a missionary aim, with Camp Fire Girl activities. In 1918 it grew into a more intensely missionary society and became one of the W. W. G. Chapters, which is now under the leadership of Mrs. T. A. Whalen. Money paid out from 1919-1926 by this organization is as follows :

For Missions .....	\$191.50
White Cross Work.....	19.25
Total .....	<u>\$210.75</u>

JUNIOR WORLD WIDE GUILD

The Junior W. W. G. was organized 1924. It grew in attendance from 3 or 4 to 17 within a few months. The special features are, personal service contests and practical home missionary activities. Amount paid out up to date : \$20.00. A pledge of \$10.00 will be paid to the Women's Missionary Circle's birthday fund this year. A Christmas tree and party given to 30 Slavic girls was a service which will be long remembered. We are proud of our two energetic young leaders, Miss Agnes Chapman and Miss Gwendolyne Jones.

CRUSADERS

The Crusaders are a source of joy. They have regular courses in home and foreign missionary interests. Miss Mabel Reardon and Miss Nellie Chitty are the leaders. They report 1924-1926: Good deeds, 386; visits to the sick, 37; number of flowers, trays, and fruits given, 33; magazines and literature distributed, 11; number given garments, 13; cash to poor, \$1.05; number of missionary books read, 38; Christmas baskets, 2; 1 box to China, and 1 to Indians. Financial report: 1924-1926:

Paid to Crusader Fund.....	\$47.50
Paid to Banquet .....	5.00
Paid to Birthday Fund .....	5.00
Paid to the Poor .....	1.05
Total .....	<u>\$58.55</u>





## HERALDS AND JEWELS

The Heralds and the Jewels are our babies. The Heralds give "Sunshine Bags" to the Shut-Ins. The Jewels and their mothers have a meeting once a year, when they bring in their banks, and have a party of games, stories and music. \$5.08 was received this year from the penny banks. Leaders of the Heralds are: Mrs. Fred Naylor, Mrs. Florence Olsen, Miss Alberta Colby. The leaders for the Jewels are: Mrs. Clayton Colby, Mrs. Russel Stack, Mrs. Carl Slipp.

THE ROYAL AMBASSADORS will complete their organization this month.

## THE LADIES' BENEVOLENT SOCIETY

The Ladies' Benevolent Society of the First Baptist Church was formed about 1874, and for several years had an attendance of from 70 to 90. The object of this society has been to promote acquaintance, good feeling and mutual benefit among the women of the church and congregation, and help the church carry its financial burdens. This society has always been a great factor in the church work during the past fifty years, during which period \$39,730.33 has been raised and \$39,648.96 paid out in church improvements and activities.

Following are a few of the important activities of the society during the past years:

In December, 1899, a fair was held at Odd Fellows Hall and \$1,595.69 was made and cook books were sold at a profit of \$406.03.

This money was used towards the repairs of the church.

Between the years 1896 and 1901 the society borrowed \$2,700.00 to pay towards the expenses of the building fund, which was raised and paid.

In 1900 a rubber sale was held to raise money for furnishing the Ladies' Parlor and \$186.78 was made. Also two or three rummage sales were held.

In 1916 a new carpet for the church was bought and laid at an expense of \$507.32.

During the war the ladies worked very hard for the American Red Cross, making a total of 1310 articles.





In 1923, 1924 and 1925, fairs and suppers were held to pay for the new kitchen, built at a cost of \$4,884.57, which has been paid.

In 1925 the society took over notes of the church amounting to \$2,000.00, which we expect to pay.

### THE KING'S DAUGHTERS.

The International Order of "The King's Daughters" was formally organized on January 13, 1886, with ten women as members, four of whom we are especially indebted to—Mrs. Bottome, who was the first president, and who retained that position until her death in 1906; Mrs. Dickinson, who was an educator, journalist, novelist and poet; Mrs. Irving, who gave the order its name; and Mrs. Davis, who was secretary for many years, and who went throughout the United States organizing circles. Mrs. Davis is the only living member of the original ten.

In May, 1890, under the leadership of Miss Lillian Searle, a King's Daughters Circle was formed in the First Baptist Church of Lowell, with ten members, and was called "Whatsoever Circle." Miss Lillian Searle was the first president. In February, 1896, our circle was reorganized and the name was changed from "Whatsoever" to "Opportunity."

Since 1890 our circle has grown from ten members to one hundred, with an active membership of about 60 at the present day.

The object of our circle is the development of spiritual life and the stimulation of Christian activities. Our badge is the silver cross (worn with or without a purple ribbon), bearing on one side the initials "I H N" and the word "Seal", and on the other side the date "1886". Our circle meets in the church or at the homes of members once every month, with the exception of July and August. The officers are a leader, first vice leader, second vice leader, secretary, and treasurer.

The work of the order is that of ministry, the sending of flowers, dainties and messages to the sick and shut-in, and they are all remembered on their birthdays and at Christmas with cards and messages.



## THE YOUNG PEOPLE'S ACTIVITIES

The history of the church would surely be incomplete without the part which the young people have taken in making it a wonderful record. As early as 1833 a "Young Men's and Females' Educational Society" was mentioned.

In February, 1874, Rev. N. C. Mallory organized a group into "The Young People's Working Force." Since then the work has been carried on under various names. The society then called a Baptist Young People's Union became a full-fledged Christian Endeavor Society in 1897. It has had flood and ebb tides, but it has never lowered its high standard for right living. As officers and members of committees, the young people have been trained for all lines of Christian service. At the present time some of its members are at schools for church and missionary work. In our own church the most active are former Christian Endeavors.

In local, country, and State unions this society has always been looked upon as the most dependable organization.

As the young people make the future church, so the boys and girls form the Young People's Society.

Rev. Dr. Seymour realized this, and the Junior Baptist Young People's Union was organized in June, 1894, with Miss Fannie Farnsworth as superintendent. This later became a Christian Endeavor Society; and, with its officers and committees, has had a splendid record among the Junior Societies of Lowell.

But the Juniors were growing up and needed something more. So in February, 1918, while Rev. A. C. Archibald was pastor, his assistant, Miss Mabel E. Brown, gathered into an Intermediate Christian Endeavor Society those between the ages of 14 and 18. It soon made itself felt as a strong, live force, and at the present time is keeping up that reputation with Mrs. Harry Lomas as leader.

Altogether the First Baptist Church may justly be proud of the inspiring records of its Christian Endeavor societies. Never have they forgotten their one purpose for existence: For Christ and the Church.







DR. AND MRS. WM. LAW FERGUSON AND FAMILY  
Representatives on Foreign Field





## SIGMA SIGMA CLUB

Was organized during the pastorate of Rev. Smith Thomas Ford, and developed from the Sunday School class of Mrs. Mary E. Woodward.

Mrs. Ford, wife of the pastor, was much interested in the club, and helped in its organization, and gave it its name. It was organized for sociability among the members of this Sunday School class, but the members as individuals and as a group soon extended their activities into something more than social lines. The treasurer reports the following:

Among the varied avenues of service the young women have given to the following: \$600 to ladies' new rest room; church repairs, electric clock in new kitchen, hymn books, pulpit furniture, current expenses, flowers for the church, charitable institutions, and baskets and dinners to the needy.



## MUSICAL INTERESTS

In telling the story of the First Baptist Church we cannot omit an outline of a most vital factor in its development—THE MUSIC.

This church has not been named the "Singing Church" in vain. For years it has been an important factor in the musical life of the community. In the early '70's Mr. Perham, then preceptor of the music, conducted an old-time singing school for the benefit of those in the congregation. He was assisted on special occasions by a volunteer choir.

Little is known of the music of the early period of the church. Undoubtedly the music was then of the congregational type. In the early '80's we find the first records of organized quartette singing. These records bear out the statements of one of the singers, now a well-known musical critic, that: "They were mighty fine quartettes—mighty fine!" Among the members of those early quartettes are well-known residents of our city who have always been patrons of the best in music: Flora Shattuck (now Mrs. Hart of Santiago), Fannie Moody (deceased), Georgia E. Martin (now Mrs. David Proudfoot of Somerville), Jennie Abbot Meserve, James B. Russell, Larkin T. Trull, Charles Thomas (deceased), Dr. G. Forrest Martin, and Harry Swann.

We may here call attention to the long and efficient services of our organists. In a period of 50 years only three men have been at the keyboard: Franklin S. Pevey served for 12 years, he was followed by Albert J. French whose continuous service of 25 years entitles him to be known as our dean of organists. Wilfred Kershaw, who succeeded him, served 13 years, and his brilliant playing is still fresh in our memories.

It will be of interest to recall that Mr. A. G. Pollard was organist of the Sunday school, and frequently played for the regular services. Miss Ella Pollard, his sister, also was at one time a soloist.

In 1892 the church decided to try as an experiment an organized chorus choir. Mr. J. A. Baker was engaged as director, and under his vigorous conducting the chorus soon became a permanent feature. This was the beginning of a new era in our church. Changes in the auditorium took place, and the fine organ





was given by Mr. A. G. Pollard. This organ and the choir loft, which before had been at the rear of the church, were installed in their present position. The choir now being visible as well as audible, the days probably ended when, as told by one of the former quartette singers, an absent-minded musician participated in the services minus his collar and tie.

Mr. Baker served for over 15 years, and was followed by Mr. Thomas Wardwell, a very fine musician, who was director and tenor soloist for four years.

The year 1915 marks a further stride in the development of our choral singing. At that time the First Baptist Choral Union was formed, with a membership of 100. The new organization adopted caps and gowns, and for the first time the church had a vested choir. This great chorus became one of the strongest musical organizations in the city. This work was under the leadership of Mrs. W. H. Pepin. We write with gratitude of her faithful and helpful services. Hers was a voice that could express all shades of feeling, with a remarkably distinct enunciation, with a fine interpretation, and with a spirit that has made her rendering of religious music particularly impressive. She served unselfishly, and was never bounded by the hours of choir music. Often she was called upon to assist at special meetings outside of our church. Her 28 years of service has been a gospel ministry of song.

Mr. Warren T. Reid was the first director of the choral union. He came to our church after having served as bass soloist for 12 years at the Unitarian and High street churches. Under his leadership marked progress has been made in unusual culture.

The services of the Choral Union to our church have been many: First, in the rendering of many of the best oratorios, notably "The Messiah", "The Temple of David", and so forth. Secondly, in the giving of many secular concerts, and, third, in the bringing of cheer to many shut-ins and by the donation of \$50.00 to purchase a baptismal robe for a foreign missionary.

The high standing of the choir is being maintained and ably supported by the efficient quartette and organist: Mrs. Sarah Laverne, soprano; Mrs. Eva Stokes, alto; Chester Barker, tenor; Warren T. Reid, bass and director; Miss Clara Fenton, organist. May the Choral Union long continue its fine work.







## Roll Call of the Boys Who Served—1917-1918

Abbott, Lewis E.  
 Adams, Edward N.  
 Armitage, Joseph, Sergt.  
 Badger, Chas. J.  
 Baker, Herbert R.  
 Barnes, Bruce  
 Barris, A. J., Sergt.  
 Barrows, Ariston K., Lieut.  
 Barter, Ernest A.  
 Benjamin, A. Harold  
 Blackstock, James  
 Blackstock, Tobias  
 Blair, Sherman C.  
 Blake, Edward, Sergt.  
 Bostwick, Wm., Corp.  
 Bowden, David T.  
 Bowden, E. Norman  
 Bridges, Charles  
 Brown, Herbert  
 \*Bruce, Walter  
 Carll, Arthur N., Lieut.  
 Carpenter, Arthur H.  
 Chase, Harry S., Sergt.  
 Chinn, Thomas  
 Clegg, John J., Corp.  
 Clegg, Thomas  
 Coe, Herbert S.  
 Colby, Clayton C.  
 Cowen, Dixon P., Corp.  
 Craig, Sidney, Sergt.  
 Craig, Wilmer K.

Cudworth, Joseph  
 Cumming, Ernest G.  
 Cunningham, Geo. P.  
 Cottrell, Charles  
 Darby, Edw. E.  
 Davis, Dean H.  
 Dickson, Stuart G.  
 Doyer, J. Adam  
 Drew, James A.  
 Edwards, Percy H.  
 Estabrook, Albert G.  
 Evans, Chas.  
 Eveleth, Allan  
 Everett, Kenneth  
 Felch, Harry  
 Felton, Harry  
 Fernald, Wilder A.  
 Field, Chas. E.  
 Fielding, Wilfred  
 Foss, Grant O.  
 Frankland, Robt.  
 French, Grant K.  
 French, Leonard  
 Fuller, Walter P.  
 Galloway, Leonard  
 Galloway, Timothy  
 Galloway, William  
 Garner, Edward  
 \*Garner, Geo. W., Corp.  
 Gillis, Clarence  
 Gillis, John P., Corp.



Grindrod, Wm.  
 Hamilton, Merle L.  
 Hands, Howard A., Sergt.  
 Hart, Ai  
 Haynes, Rosseau F., Lieut.  
 Hayward, Roger A.  
 Hird, Guy E.  
 Hutchinson, Chester  
 Johnson, Leonard C.  
 Kelley, Fred B.  
 Kershaw, Wm. H., Ensign  
 Kidder, Roy A.  
 Kinney, Percy  
 Lawson, Joseph  
 Lennox, Frank  
 Long, Roy H.  
 MacDonald, C. Campbell  
 MacLean, Geo. E.  
 MacShane, Joseph H., Sergt.  
 Marner, Frank S.  
 Mason, Arthur C.  
 McCord, Josiah  
 \*McCoy, Howard  
 McElroy, J. Thos.  
 McGowan, James A., Corp.  
 McKelvey, Geo. C.  
 McKnight, Andrew  
 Mellen, Raymond A., Lieut.  
 Mellen, Miss Myrtle B., nurse  
 Molloy, Raymond  
 Morse, Chester S.  
 Morton, Fred C.  
 Mowatt, Arthur M.  
 Mowatt, John  
 Naylor, Daniel  
 Nelson, Augustus E.  
 Olsen, Floyd  
 Palm, Carl  
 Palm, Henry  
 Pattillo, Donald K.  
 Paul, John  
 \*Pope, J. Gordon, Lieut.

Porter, Ernest  
 Preston, Arthur  
 Procter, Robt.  
 Prouty, Harold E.  
 Raymond, John F.  
 Rinnley, Perry  
 Sables, Geo. W.  
 Schicks, Geo. C.  
 \*Severson, Segur  
 Sharp, Samuel  
 Siddeley, Alfred  
 \*Simonian, Jacob  
 Sleeper, Chas.  
 Smart, Robt.  
 Smith, Alfred  
 Smith, James E.  
 Smith, Norman S.  
 Smith, Wm.  
 Spaulding, Earl, Sergt.  
 Stack, Russell, Sergt.  
 Sturgess, Henley, Ensign  
 Sturgess, Thomas, Ensign  
 Taylor, George H., Selective Service  
 Taylor, John  
 Taylor, James  
 \*Tewksbury, Ralph  
 Thompson, Frank A., Sergt.  
 Thyne, John, Sergt.  
 Turnbull, Geo.  
 Tuttle, Cyrus D.  
 Wallace, Albert  
 Walsh, Francis P.  
 Webster, Herbert C., Corp.  
 Westbrook, Wm. F.  
 Whelan, Thos. A.  
 White, Warren  
 Whitworth, Guy  
 Wilkins, Geo. C., Lieut.  
 Wilson, Walter C., Lieut.  
 Wood, Ralph C.  
 Wood, Robt. J.  
 Wylie, Arthur C.

\* Those marked with a \* made the supreme sacrifice. Up to the time the above cut was made four of the young men had made the "great" sacrifice, but shortly afterwards the other three had "passed beyond recall." The \* in the center of the four white ones stands for Miss Myrtle Mellen in her hospital work. Twenty-eight of the above young men were members of one class of the Sunday School—the Internos Fiat Class.





## Resident Membership

Abbott, Leon D.  
Abbott, Mrs. Leon D.  
Adams, Thomas E.  
Adams, Mrs. Thomas E.  
Adams, Dorothy V.  
Adams, Edward N.  
Adams, Henry L.  
Adams, Mrs. Leslie  
Adams, Mildred P.  
Alcott, Gilman S.  
Alcott, Mrs. Gilman S.  
Aldrich, Mrs. Eugene  
Aldrich, Walter Francis  
Alexander, Mrs. Thomas  
Amadon, Fred C.  
Amadon, Mrs. Fred C.  
Amadon, Muriel  
Anderson, Mrs. August  
Anderson, Lillian Pearl  
Anderson, Carlton T.  
Anderson, John J.  
Anderson, Mrs. John J.  
Anderson, Mrs. Sadie  
Archibald, Miss Florence E.  
Armitage, Ralph  
Arnburg, Mrs. Wm.  
Awalt, Mrs. Mae  
Awalt, Evelyn M.  
Awalt, Miss Rose E.

Badger, Charles  
Badger, Mrs. E.  
Bagley, Mrs. W. H.  
Bailey, Mrs. George  
Baker, Gladys  
Baldwin, Mrs. Thos.  
Baldwin, Alice Pearl  
Barchard, Burpee E.

Barchard, Mrs. Burpee E.  
Barker, Ralph Maurice  
Barker, Wm. O.  
Barker, Mrs. Wm. O.  
Barnes, Edgar L.  
Barnes, Mrs. Edgar L.  
Barrett, Mrs. Walter  
Barrett, Walter R.  
Barrows, Ariston K.  
Barrows, Raymond M.  
Barter, Verna E.  
Bates, Florence E.  
Bates, Lillian Mae  
Beal, Maynard J.  
Beal, Mrs. Maynard J.  
Beals, Mrs. Harry M.  
Beals, Raymond  
Beals, Warren E.  
Beggs, Mrs. Agnes  
Beggs, Kate May  
Bickford, Ralph E.  
Bickford, Mrs. Ralph E.  
Birtwell, Mrs. John  
Bixby, Mrs. A. H.  
Blackstock, Mrs. T.  
Blackstock, Lauretta M.  
Blair, Mrs. Sherman  
Blake, Mrs. Frank  
Blake, Wm. Herbert  
Boles, Mrs. Frank E.  
Bosley, Mrs. Charles  
Bostwick, Mrs. Wm.  
Bostwick, Lillian  
Bostwick, Wm. Jr.  
Bovill, Robert  
Bovill, Mrs. Robert  
Bowden, Mrs. Ezra  
Bowen, Mrs. F. A.





Boyd, Ida M.  
 Boyden, Clarence  
 Boyden, Mrs. Clarence  
 Boyden, Clara  
 Boyden, Edith B.  
 Boyle, Mrs. Estella  
 Brickett, Edmund  
 Brickett, Mrs. Edmund  
 Brien, Mrs. George  
 Briggs, Mrs. T.  
 Brockway, Mrs. Wm.  
 Brodie, John S.  
 Brodie, Mrs. John S.  
 Brodie, Mildred  
 Brown, A. Wilson  
 Brown, Harold A.  
 Brown, Mrs. Harold A.  
 Brown, Lewis  
 Brown, Mabel E.  
 Brown, Mercy H.  
 Brown, Thomas  
 Brown, Mrs. Thomas  
 Brown, Ethel S.  
 Brown, Gertrude  
 Brown, Violet M.  
 Buchanan, Mrs. J. W.  
 Buchanan, Stuart M.  
 Burden, Jessie A.  
 Burke, Mrs. F. A.  
 Burt, Colin R.  
 Burt, Neil F.  
 Butterfield, Eugene S.  
 Butterfield, Mrs. Eugene S.  
 Buzzell, Wm. W.  
 Buzzell, Mrs. Wm. W.  
 Buzzell, Harry S.  
  
 Cady, Harry F.  
 Cady, Mrs. Harry F.  
 Camp, Samuel  
 Campbell, Frederick  
 Campbell, Mrs. Frederick  
 Campbell, Raleigh  
 Campbell, Mrs. Robert  
 Campbell, Mrs. Wm. J.  
 Campbell, Helen E.

Carpenter, Henry T.  
 Carpenter, Mrs. Henry T.  
 Carpenter, Minnie C.  
 Carruthers, Joseph  
 Cass, Mrs. S.  
 Caswell, Waldo I.  
 Caswell, Mrs. Waldo I.  
 Caswell, Alferd L.  
 Caswell, Almon I.  
 Chamberlain, Mrs. Elizabeth  
 Chapman, Agnes D.  
 Chapman, Bertha J.  
 Chapman, Fred U.  
 Chapman, M. Nellie  
 Chapman, Mrs. Ralph  
 Charlton, Noble M.  
 Charlton, Mrs. Noble M.  
 Chase, W. Frederick  
 Chasse, Bertha  
 Chitty, Nellie  
 Chute, Phyliss  
 Clark, Mrs. W. W.  
 Clarry, Mrs. A. H.  
 Clegg, Mrs. George  
 Clegg, John J.  
 Clement, Walter E.  
 Clement, Mrs. Walter E.  
 Clement, Donald G.  
 Coburn, Mrs. Mary A. H.  
 Coburn, Mrs. Melona  
 Colby, Clayton W.  
 Colby, Mrs. Clayton W.  
 Colby, Gertrude Arleen  
 Colby, J. E.  
 Colby, Mrs. J. E.  
 Colby, Alberta L.  
 Colby, E. Spencer  
 Colby, Mrs. T. S.  
 Cole, Mrs. Wilbur R.  
 Coleman, Mildred B.  
 Conant, Mrs. Wm. F.  
 Conant, Wm. F. Jr.  
 Conant, Jessie F.  
 Constantine, Jennie L.  
 Cooper, John Milton  
 Cosgrove, Mrs. Isabel



Costello, Mrs. Hattie B.  
 Cottrell, Emma J.  
 Cottrell, Harriet  
 Cottrell, Gladys A.  
 Coupe, Edmund  
 Coupe, Mrs. Edmund  
 Cowan, Daniel J.  
 Crockett, George L.  
 Crosby, Sarah J.  
 Crossland, Wm. S. C.  
 Crothers, Earl Emery  
 Culley, Mrs. F. S.  
 Culley, Pearl L.  
 Cumming, Mrs. Thomas  
 Cumming, Ethel M.  
 Cumming, Ernest G.  
 Cumming, Mrs. Ernest G.

Dana, Mrs. Clarence  
 Dane, Charles  
 Dane, Mrs. Charles  
 Darby, Alice  
 Davis, Alice  
 Davis, Bertha M.  
 Davis, Dean H.  
 Davis, Harriet M.  
 Davis, Helen May  
 Day, Elizabeth  
 Dean, Mrs. Robert  
 DeCarteret, Mrs. A.  
 Decker, Marjorie A.  
 Denio, Allen J.  
 Denio, Mrs. Allen J.  
 Denio, Anna  
 Depoian, Armenoohy  
 Deutsch, Helen A.  
 Dinsmore, Mrs. J. E.  
 Dinsmore, Alice W. N.  
 Dinsmore, Ethel M.  
 Dixon, Mrs. Frank  
 Dobson, Frank W.  
 Dobson, Mrs. Frank W.  
 Donagan, Mrs. W. E.  
 Donnelly, Mrs. Mary  
 Donovan, F. J.  
 Donovan, Mrs. F. J.

Doole, Edith A.  
 Doole, Mrs. Josiah  
 Douglas, Robert B.  
 Douglas, Mrs. Robert B.  
 Douglas, Elizabeth  
 Douglas, Queena  
 Douglas, R. Bruce  
 Dowrey, Mrs. George W.  
 Dows, Azro M.  
 Dows, Mrs. Azro M.  
 Dows, Amos H.  
 Dows, Mrs. Amos H.  
 Dows, Phyllis Ruth  
 Doyle, Mrs. Edward F.  
 Dunkerly, Mrs. John  
 Dunkerly, Edmund  
 Dunkerly, Everett  
 Dunning, Mrs. Maria  
 Dunsford, Mrs. Harry  
 Dutton, Mrs. G.  
 Dyar, A. E.  
 Dyar, Mrs. A. E.  
 Dyar, Myrtle L.

Edgar, James  
 Edmunds, Earle  
 Edwards, James  
 Edwards, Mrs. James  
 Edwards, Harry L.  
 Edwards, James A.  
 Edwards, Mrs. James A.  
 Edwards, Percy H.  
 Egan, Mamie  
 Eldridge, Frederick C.  
 Eldridge, Mrs. Frederick C.  
 Ellis, Mrs. Harry  
 Entwistle, Mrs. Warren  
 Erickson, Mrs. Oscar  
 Estabrook, Mrs. J. W.  
 Estabrook, Albert G.  
 Estabrook, Mrs. Albert G.  
 Estes, Errald V.  
 Estes, Mrs. Errald V.  
 Estes, Hazel E.  
 Evans, Mrs. David  
 Evans, Mrs. James





Evans, Mrs. Robert  
Evarts, Mrs. F. E.  
Eveleth, Mrs. Charles A.  
Eveleth, Helen  
Eveleth, Allen C.  
Everett, Bertha C.  
Everett, Charles F.  
Evison, Mrs. Reginald

Farley, Elizabeth  
Farley, George  
Farley, Mrs. George  
Farley, Bertha  
Farley, Mrs. Robert  
Farrell, Velma Louise  
Feagan, Rev. Grady D.  
Feagan, Mrs. Grady D.  
Feindel, Mrs. M. S.  
Felch, Grace A.  
Felch, Mrs. Oscar E.  
Felch, William E.  
Felch, Minnie W.  
Felch, Nelson E.  
Felch, Mrs. William B.  
Fellows, Mrs. Lucian B.  
Felton, Mrs. Harry D.  
Fernald, Carl H.  
Fernald, Wilder A.  
Fielding, Wilfred  
Finch, W. A.  
Finch, Mrs. W. A.  
Flemings, Mrs. Fred J.  
Flemings, James F.  
Flemings, Mrs. James F.  
Flemings, Dorothy R.  
Flemings, F. Elizabeth  
Floyd, Ellen L.  
Folland, Mrs. F.  
Folland, James  
Folland, Mrs. James  
Folland, William R.  
Ford, Margaret  
Ford, Mrs. Stella G.  
Foss, Mrs. Susie R.  
Foss, William G.  
Fowler, Pearl

Fowler, Mrs. Walter  
Frankland, Harry W.  
Frederick, Priscilla Irene  
Frederick, Stanley Robert  
Freeman, Edward  
Freeman, Lena M.  
French, Arthur J.  
French, Mrs. Arthur J.  
French, Elliott H.  
French, Mrs. Elliott H.  
French, Elizabeth  
French, Herbert  
French, Wallace  
French, Mrs. George E.  
Fuller, George B.  
Fuller, Mrs. Walter  
Fulton, Sarah

Ganley, Mrs. Richard  
Gardner, Mrs. Theodor  
Gardner, William G.  
Gardner, Mrs. William G.  
Gardner, Cecil H.  
Garmon, Mrs. George R.  
Gerrish, Mrs. John E.  
Getchell, Mrs. Blanche E.  
Getchell, Mrs. Norman C.  
Giberson, Ella M.  
Gibson, Thomas  
Gilinson, Mrs. G.  
Gillis, Clarence  
Gillis, David M.  
Gillis, Mrs. David M.  
Gillis, Jessie E.  
Gillis, John P., Jr.  
Goodwin, Mary M.  
Goodwin, Mrs. W. R.  
Gould, Fernald N.  
Gould, Mrs. Fernald N.  
Gould, Mrs. Margaret  
Gourley, Mrs. John  
Gourley, Emily L.  
Gourley, Florence M.  
Goyette, Winnie E.  
Graham, William H.  
Graham, Mrs. William H.





Grant, Florence E.  
Green, Harriet E.  
Green, Joseph  
Green, Mrs. Joseph  
Green, Lydia L.  
Green, Oliver H.  
Greenhalgh, Dewey  
Greenhalgh, Mrs. Dewey  
Grey, Mrs. Lulu  
Griffin, Perry  
Gulline, Florence  
Gurney, George H.  
Gurney, Mrs. George H.

Hadley, Mrs. C. E.  
Hall, Mrs. Faustina L.  
Hall, Faustina  
Hall, Fred C.  
Hall, Mrs. Fred C.  
Hallas, Allen  
Ham, Fernald  
Hamilton, Mrs. Lura I.  
Hamilton, Carrie E.  
Hamilton, Leola I.  
Hamilton, Lester  
Hands, Stephen  
Hands, Mrs. Stephen  
Hands, Ivy L.  
Hands, L. Percy  
Hannaford, Susie M.  
Hannaford, William M.  
Harmon, Ernest W.  
Harmon, Mrs. Ernest W.  
Harmon, Evelyn L.  
Harmon, Mrs. F. E.  
Harmon, Mrs. Frederick  
Harmon, Grace  
Harmon, Mrs. S. C.  
Harris, Evelyn May  
Harris, Mrs. Mary  
Harris, Ethel M.  
Harrison, Ruby J.  
Hart, Nellie B.  
Hathaway, Ruth  
Hayes, Daniel E.  
Hayes, Mrs. Daniel E.

Haynes, Albert S.  
Haynes, Mrs. Albert S.  
Haynes, Mrs. R. F.  
Hayward, Fred C.  
Hayward, Mrs. Fred C.  
Hayward, Mrs. John  
Hayward, Roger A.  
Hazelwood, Charles F. L.  
Hazelwood, Mrs. Charles F. L.  
Hazzard, Mrs. John  
Hazzard, Edith E.  
Henderson, John  
Henderson, Mrs. John  
Henderson, Alice M.  
Hill, Mrs. Ella  
Hill, Frank B.  
Hill, Mrs. Frank B.  
Hill, James  
Hill, Mary F.  
Hill, Merle H.  
Hill, Mrs. Merle H.  
Hill, Mrs. S.  
Hird, Grace L.  
Hird, Mrs. Jennie  
Hoagboom, William  
Hoagboom, Mrs. William  
Hodgman, Mrs. Charlotte  
Holland, Mrs. Nellie  
Holland, Lillian  
Holland, May E.  
Hornbrook, John E.  
Hornbrook, Mrs. John E.  
Houghtaling, Mrs. George  
Houghtaling, Earl  
Howard, Elizabeth  
Howard, Joseph  
Howe, Harold F.  
Howe, Mrs. Harold F.  
Howe, Mrs. W. H.  
Hughes, Reginald Henry  
Hughes, Mrs. Reginald Henry  
Hughes, William Carus  
Hughes, Elsie A.  
Humphrey, Anna E.  
Hunt, George W.  
Hunt, Mrs. George W.



Huntley, Joseph  
Huntley, Mrs. Joseph  
Hutchinson, Clarence L.  
Hutchinson, Eldridge  
Hutchinson, Mrs. Eldridge  
Hynes, Mrs. Sarah B.

Jacobs, Mrs. G. A.  
Jeffrie, Mrs. Annie  
Jelley, Mrs. W.  
Johnson, Mrs. Eric  
Johnson, Mrs. Fred  
Johnson, George E.  
Johnson, Mrs. George E.  
Johnson, Gilford D.  
Johnson, Mrs. Gilford D.  
Johnson, Olga Marie  
Johnson, Robie S.  
Johnson, Mrs. Robie S.  
Johnson, Mrs. W. B.  
Johnston, Daniel  
Johnston, Mrs. Daniel  
Johnston, Jane L.  
Johnston, Thomas  
Johnston, Mrs. Thomas  
Jones, Anna H.  
Jones, Doris A.  
Jones, George E.  
Jones, Mrs. George E.  
Jones, Harry  
Jones, Mrs. Harry  
Jones, A. Gwendolyn  
Jones, Lillian M.  
Jones, Marion  
Jones, Mildred  
Jordon, Mrs. J.  
Jordon, Mildred

Kelley, Mrs. Carrie  
Kendall, Amos  
Kendall, Mrs. Amos  
Kendall, Fannie G.  
Kenyon, Mrs. Bessie D.  
Kenyon, Daniel E.  
Kenyon, Mrs. Daniel E.  
Kenyon, Dorothy Grace

Kenyon, Edgar S.  
Kershaw, Alice  
Kershaw, Mrs. J.  
Kershaw, James  
Kimball, Frank E.  
Kimball, Mrs. Frank E.  
King, Melvin M.  
King, Mrs. Melvin M.  
Kinney, Mrs. N.  
Knowles, Mrs. Edwin  
Knowles, Lucy  
Knowles, William M.  
Knowles, Mrs. William M.  
Knowles, Chester A.  
Kyes, Mrs. Charles  
Kyes, Florence

Lake, Mrs. Elizabeth  
Lake, Harold W.  
Lake, Mrs. Harold W.  
Lambert, Benjamin  
Lambert, Chauncey  
Lambert, Hazel  
Lane, Edward W.  
Lapoint, Bonnie E.  
Lapoint, Mrs. Bonnie E.  
Lawrence, Mrs. Clifton  
Lawrence, Edna L.  
Lawrence, Mrs. Julia L.  
Lawson, Mrs. H.  
Leighton, Joseph  
Leonard, Mrs. F.  
Libby, Mrs. Evelyn Floyd  
Libby, Mrs. William  
Lightowler, Eva  
Lipps, Carl F.  
Lipps, Mrs. Carl F.  
Livingstone, Edna M.  
Lomas, Harry  
Lomas, Mrs. Harry  
Lomas, Livingston H.  
Long, Mrs. Albert  
Long, Mabel  
Lord, Margaret L.  
Loupret, Paul W.  
Loupret, Mrs. Paul W.





Lynch, Mrs. Michael  
Lyon, Mary A.

MacAdam, Mattie M.  
MacDonald, Pauline M.  
Mack, Margaret  
MacMillan, Mrs. H.  
MacPherson, Mrs. W.  
Manning, David W.  
Manning, Mrs. David W.  
Manning, David W. Jr.  
Manning, Mrs. Edwin  
Mansur, Mrs. E. E.  
Mansur, Harriet S.  
Marble, Arthur H.  
Marble, Mrs. Arthur H.  
Mark, Mrs. Almira  
Marshall, Arnold B.  
Marshall, Mrs. Arnold B.  
Martyn, Lilla  
Mason, Mrs. Arthur G.  
Masters, Elisha  
Masters, Mrs. Elisha  
Matthews, Mrs. Sarah  
Matthews, Robert J. Jr.  
Maynard, John B.  
Maynard, Mrs. John B.  
McAlpine, James  
McAlpine, Mrs. James  
McAlpine, Elizabeth  
McAlpine, James F.  
McAlpine, Peter  
McAlpine, William  
McAlpine, Mrs. William  
McCashin, Mrs. Frank  
McCord, Jessie D.  
McCoy, Osmond A.  
McCoy, Mrs. Osmond A.  
McCreadie, William  
McCreadie, Mrs. William  
McCreadie, Gordon  
McCreadie, William, Jr.  
McCullum, Ethel  
McDonald, Mrs. Alice J.  
McDonald, James A.  
McDonald, Margaret W.

McDougal, Mrs. James  
McDowell, James  
McDowell, Mrs. James  
McDowell, John  
McElroy, Ellen  
McElroy, George W.  
McElroy, John T.  
McElroy, Rachel  
McElroy, Samuel H.  
McElroy, Mrs. Samuel H.  
McGowan, Harry D.  
McGowan, Mrs. James  
McKelvey, John C.  
McKinnon, Mrs. Kenneth D.  
McLaughlin, Mrs. A. C.  
McLean, Annie  
McNeil, Mrs. M. A.  
McRae, Mrs. Mary E.  
McRae, Jennie E.  
McRae, Jessie P.  
McRitchie, Mrs. D.  
McShane, Mrs. Joseph  
McShane, Joseph, Jr.  
Mears, Mrs. Frank  
Mellen, Arthur E.  
Mellen, Mrs. Arthur E.  
Mellen, Myrtle B.  
Mellen, Dorothy  
Mellen, Ida  
Mellen, Marjorie  
Melvin, James O.  
Merritt, George E.  
Meserve, Mrs. Jennie  
Messer, Everett P.  
Midgley, Craven  
Midgley, Mrs. Craven  
Mills, Arvin R.  
Mills, Mrs. Arvin R.  
Mills, Leo B.  
Mills, Mrs. Leo B.  
Mitchell, Mrs. W. H.  
Moore, Frank L.  
Moore, Mrs. Frank L.  
Moore, Ada  
Moses, Sylvanus R.  
Moses, Mrs. Sylvanus R.





Moulton, Mrs. Minerva  
Moulton, Blanche  
Mowatt, Christina  
Mowatt, Jennie  
Mowatt, John  
Mullen, Mrs. A.  
Mullen, Gertrude E.  
Munroe, Lewis F.  
Myers, James W.  
Myers, Mrs. James W.  
Myers, Walter F.  
Myers, John Y.  
Myers, Mrs. William

Naylor, Fred  
Naylor, Mrs. Fred  
Naylor, Helena R.  
Naylor, Ruth  
Newcity, Max C.  
Newcity, Mrs. Max C.  
Nicholson, Christine  
Nichols, Raymond E.  
Nichols, Mrs. R. E.  
Noble, Jonathan B.  
Noble, Mrs. Jonathan B.  
Noel, James E.  
Noel, Leah G.  
Nolan, John  
Nolan, Mrs. John  
Normandy, John E.  
Norris, Georgia  
Noyes, George W.  
Nussey, George  
Nussey, Mrs. George  
Nussey, Herbert

Ober, Mrs. A. W.  
O'Brien, Ethel  
O'Brien, Mrs. Frank  
O'Brien, Mrs. S.  
Ogden, Mrs. Frank  
O'Leary, Ellen  
Olsen, Floyd N.  
Olsen, Mrs. Floyd N.  
Olsen, Mrs. Nils  
Olsen, Ethel G.

Olsen, Norman R.  
Olsen, Helen May  
Orkins, Mrs. Amasah  
Osborn, Edgar C.

Page, Mrs. Charles  
Page, Mrs. Hettie  
Page, Rose  
Palm, Henry W.  
Palm, Mrs. Henry W.  
Palmer, Mrs. Harvey  
Palmer, Ralph E.  
Pangburn, Clarence J.  
Pangburn, Mrs. Clarence J.  
Pappas, Mrs. Charles  
Parker, Ethel E.  
Parker, Mrs. Henry  
Parker, Mrs. Philena C.  
Parlee, Henry  
Parlee, Mrs. Henry  
Parsons, Edwin W.  
Parsons, Mrs. Edwin W.  
Patenaude, Annie  
Patenaude, C. S. A.  
Pattillo, Guy  
Pattillo, Mrs. Guy  
Pattillo, Carolyne W.  
Pearson, James  
Peaslee, Myra B.  
Penn, Ella M.  
Pepin, William Reid  
Perkins, Roy  
Perron, Louise  
Perron, Minnie Alice  
Peters, Mrs. W.  
Pettigrew, Charles S.  
Pettigrew, Mrs. Charles S.  
Pevey, Orianna E.  
Pheasey, Anthony  
Pheasey, Mrs. Anthony  
Phelps, Samuel  
Pickles, William  
Pickles, Mrs. William  
Piper, Lilla A.  
Pitts, Mrs. Robert  
Pitts, Elizabeth Evelyn



Platts, Mrs.  
 Porter, Ethel Chin  
 Pratt, Mrs. H.  
 Prescott, Thomas J.  
 Prescott, Mrs. Thomas J.  
 Preston, Mrs. Arthur  
 Prescott, Doris  
 Prescott, Harold G.  
 Prescott, Raymond J.  
 Proctor, Mrs. Charles  
 Proctor, Ethel  
 Proctor, Hannah  
 Proctor, Robert  
 Proctor, Mrs. Robert  
 Prouty, Mrs. A.  
 Puffer, Mrs. Edna B.  
 Puffer, Elsie M.

Quessy, Hilda B.

Randall, William  
 Randall, Mrs. William  
 Rapson, Chester M.  
 Rapson, Mrs. George  
 Ray, Mrs. W.  
 Ready, Mrs. Elizabeth  
 Ready, Ellen H.  
 Ready, Edith A.  
 Ready, William J.  
 Reardon, Mabelle J.  
 Reenstierna, Torsten H.  
 Reenstierna, Earl G.  
 Reeves, Eleanor L.  
 Reeves, Mrs. Lemuel  
 Reran, Mrs. Francis  
 Reid, Warren T.  
 Reid, Mrs. Warren T.  
 Remea, Elva W.  
 Richardson, Arthur  
 Richardson, Mrs. Ellen  
 Richardson, Emma G.  
 Rigg, John H.  
 Rigg, Mrs. John H.  
 Rigg, John H., Jr.  
 Rinehardt, Mrs. John J.  
 Riviers, Mrs. Rebecca

Robertson, Abel P.  
 Robertson, Eleanor Austin  
 Robinson, Mrs. I.  
 Robinson, Martha  
 Rodrigues, Eugenia  
 Rodrigues, Lionel  
 Rodrigues, Joseph A.  
 Rodrigues, Mary E.  
 Rolfe, Letson A.  
 Roper, Frank  
 Roper, Mrs. Frank  
 Ross, Mrs. Herbert  
 Rowbotham, Thomas H.  
 Rockledge, Thomas R.  
 Rockledge, Mrs. Thomas R.  
 Ruffin, George J.  
 Ruffin, Mrs. George J.  
 Russell, Mrs. Annie H.  
 Russell, Derrice M.  
 Russell, Mrs. H.

Sabine, Mrs. E. A.  
 Sanborn, W. F.  
 Sanborn, Mrs. W. F.  
 Sanborn, Warren Keats  
 Sanborn, Doris  
 Sanders, Mrs. Elsie M.  
 Sanders, T. Harold  
 Sanders, Mrs. T. Harold  
 Santos, Mrs. Joseph  
 Saville, Alice W.  
 Sawyers, Mrs. Ralph  
 Scally, Mrs. E.  
 Scarborough, Edgar  
 Schaefer, Mrs. W.  
 Schaefer, Anna L.  
 Schaefer, Gladys E.  
 Scobie, Mrs. Joseph  
 Scobie, Josephine E.  
 Scobie, Matilda F.  
 Seal, Mrs. J.  
 Sellers, Thomas H.  
 Sellers, Mrs. Thomas H.  
 Semple, Mrs. Alexander  
 Semple, Alexander, Jr.  
 Semple, Mrs. Alexander, Jr.





Severson, Mrs. John  
 Sharpe, Minnie A.  
 Shaw, William  
 Shaw, Mrs. William  
 Shaw, William  
 Shaw, Mrs. William  
 Shepherd, Madeline  
 Sheppard, William D.  
 Sheppard, Mrs. William D.  
 Sheppard, Fannie M.  
 Sheppard, William T.  
 Simmons, George  
 Simmons, Mrs. George  
 Simonian, Richard  
 Simonian, Varton  
 Simpson, Annie  
 Singleton, Bert  
 Singleton, Mrs. Bert  
 Slipp, George F.  
 Slipp, Mrs. George F.  
 Slipp, Verna M.  
 Small, Mrs. James  
 Smalley, LeRoy G.  
 Smalley, Mrs. LeRoy G.  
 Smart, Robert E.  
 Smith, Charles D.  
 Smith, Mrs. Charles D.  
 Smith, Etta M.  
 Smith, Mrs. J.  
 Smith, James A. C.  
 Smith, Mrs. James A. C.  
 Smith, Lorna W.  
 Smith, Mrs. Norman  
 Snow, Beulah M.  
 Snow, Sadie  
 Spaulding, F. J.  
 Spaulding, Mrs. F. J.  
 Spaulding, Earl E.  
 Spooner, Frank J.  
 Spooner, Mrs. Frank J.  
 Stack, Mrs. Katie  
 Stack, Russell E.  
 Stack, Mrs. Russell E.  
 Stanley, Cora E.  
 Stanley, Emma F.  
 Staveley, Mrs. Mark

Staveley, Ruth Olive  
 Stead, Mrs. James  
 Steele, Mrs. E. F.  
 Stevens, Charles O.  
 Stevens, Eben F.  
 Stevens, Harriett Eleanor  
 Stewart, Mrs. Elizabeth  
 Stewart, George W.  
 Stockman, Sara  
 Stockwell, Edna J.  
 Stockwell, Elsie F.  
 Stockwell, Lizzie M.  
 Stone, Mrs. J. R.  
 Stouffer, Mrs. J.  
 Sturgess, Alvah  
 Sturgess, Mrs. Alvah  
 Sturgess, A. Henley  
 Sullivan, Mrs. John  
 Swan, Mrs. Donald  
 Sweet, Irving L.  
 Sweet, Mrs. Irving L.

Taplin, Mrs. H.  
 Taylor, Agnes  
 Taylor, Alvah E.  
 Taylor, Mrs. Alvah E.  
 Taylor, Vaughn E.  
 Taylor, Elsie  
 Taylor, Mrs. George H.  
 Taylor, Harry C.  
 Taylor, Mrs. Harry C.  
 Taylor, Mrs. Mary  
 Taylor, Minnie F.  
 Taylor, William H.  
 Thompson, Florence  
 Thompson, Frank W.  
 Thompson, Mrs. Frank  
 Thompson, Jennie  
 Thompson, Lillian M.  
 Thorne, John  
 Thorne, Mrs. John  
 Tiffany, Thomas  
 Tilton, Mrs. G.  
 Titcomb, George O.  
 Topjian, George F.  
 Topjian, Mrs. George F.





Topjian, Leon K.  
 Travis, Mrs. Edward  
 Travis, Nellie  
 Trudeau, Alphonse  
 Trudeau, Mrs. Alphonse  
 Trull, Edward W.  
 Trull, Fannie E.  
 Trull, Mrs. Frank  
 Trull, Mrs. Larkin T.  
 Trull, Henry Bailey  
 Trull, Loring L.  
 Trull, Loring Wyman  
 Turnbull, Matthew  
 Turnbull, Mrs. Matthew  
 Turnbull, Matthew, Jr.  
 Turnbull, Janet  
 Turnbull, John M.  
 Turner, Mrs. E.  
  
 Wagner, George F.  
 Wagner, Mrs. George F.  
 Wagner, Herbert E.  
 Wagner, George Frederic  
 Wagner, Eleanor Elizabeth  
 Waldron, Mrs. Chester  
 Walker, Hazel V.  
 Walker, Marion A.  
 Walker, Myrtle  
 Walker, Ruth Virginia  
 Walker, William  
 Walker, Mrs. William  
 Walker, Winston A.  
 Walsh, Alonzo G.  
 Walsh, Mrs. Thomas  
 Walsh, Minerva G.  
 Ward, Esther  
 Warner, James C.  
 Warner, Mrs. James C.  
 Warner, Beatrice M.  
 Watson, Mrs. John B.  
 Webster, Mrs. E. Raymond  
 Webster, Harold O.  
 Webster, Mrs. Harold O.  
 Webster, Wilfred  
 Weir, Mrs. W.  
 Welch, Mrs. Ruth

Wells, John L.  
 Wells, Mrs. John L.  
 Wheeler, Mrs. Ruth  
 Whelan, T. A.  
 Whelan, Mrs. T. A.  
 Whitely, Emma  
 Whitmore, Mrs. Nettie  
 Whitworth, Guy N.  
 Widlund, Charles A.  
 Widlund, Mrs. Charles A.  
 Wilcox, George F.  
 Wilcox, Mrs. George F.  
 Wilcox, Pearl Georgia  
 Wilcox, Ruby  
 Wilde, Mrs. L.  
 Wilkins, Alfred W.  
 Wilkins, Mrs. Alfred W.  
 Wilkinson, Hazel  
 Wilkinson, Mrs. Joseph  
 Wilkinson, Rhoda  
 Wilkinson, Ruth Gwendolyn  
 Willard, George E.  
 Williams, Clarence H.  
 Williams, Mrs. Clarence H.  
 Williams, Natalie L.  
 Williams, Mrs. G.  
 Williams, Mary Alice  
 Williams, Ruby G.  
 Williams, Sidney  
 Williams, Walter S.  
 Williamson, Eva  
 Willis, Albert E.  
 Willis, Mrs. Albert E.  
 Wilson, Mrs. Fred  
 Wilson, John H.  
 Wilson, Mrs. John H.  
 Wood, Henry O.  
 Wood, Mrs. Henry O.  
 Wood, Mabel F.  
 Woodbury, Charles E.  
 Woodbury, Mrs. Chester  
 Woodman, Harry L.  
 Woodman, Mrs. Harry L.  
 Woodward, Albert W.  
 Woodward, Mrs. Susie  
 Worsnip, Mrs. Mary



Worsnip, Winnifred  
Wylie, Archibald, Sr.  
Wylie, Raymond L.  
Wylie, William C.  
Wyman, Mrs. Charles H.  
Wyman, Lillian E.

Wyman, Walter E.  
Wyman, Mrs. William  
  
Yeaton, Mrs. Hattie B.  
Young, Elizabeth  
Young, Mary





ORDER OF EXERCISES  
at the  
DEDICATION  
of the  
FIRST BAPTIST MEETING HOUSE IN LOWELL  
November 15, 1826

1. ANTHEM—"I Was Glad." (Voluntary)
2. PRAYER—By the Rev. Mr. Nelson.
3. Select Portions of Scripture—By the Rev. Mr. Jackson.
4. PSALM

Lord of the worlds above,  
How pleasant and how fair  
The dwellings of Thy love,  
Thine early temples are!  
To Thine abode  
My heart aspires,  
With warm desires  
To see my God.

The sparrow for her young  
With pleasure seeks a nest,  
And wandering swallows long  
To find their wonted rest;  
My spirit faints,  
With equal zeal,  
To rise and dwell  
Among Thy saints.

O happy souls that pray  
Where God appoints to hear!  
O happy men that pay  
Their constant service there!  
They praise Thee still;  
And happy they  
That love the way  
To Zion's hill.

They go from strength to strength,  
Through this dark vale of tears,  
Till each arrives at length,  
Till each in heaven appears;  
O glorious seat,  
When God our King,  
Shall thither bring  
Our willing feet.

5. DEDICATORY PRAYER—By the Rev. Mr. Jacobs.
6. HYMN

Great God, Thy watchful care we bless,  
Which guards our synagogues in peace;  
Nor dare tumultuous foes invade,  
To fill our worshippers with dread.





These walls we to Thy honour raise,  
Long may they echo to Thy praise;  
And Thou, descending, fill the place  
With choicest tokens of Thy grace.

Here let the great Redeemer reign  
With all the graces of His train;  
While power divine His word attends,  
To conquer foes, and cheer His friends.

And in the great decisive day,  
When God the nations shall survey,  
May it before the world appear,  
That crowds were born in glory here.

7 SERMON—By the Rev. Mr. Grafton.

8. ANTHEM—Blessed be Thou, Lord God of Israel. (Voluntary)

9. INSTALLATION—Charge, by the Rev. Dr. Bolles.

RIGHT HAND OF FELLOWSHIP—By the Rev. Mr. Parkhurst.

10. PSALM.

Arise, O King of grace arise,	Here, mighty God! accept our vows;
And enter to Thy rest!	Here let Thy praise be spread;
Lo! Thy church waits with longing	Bless the provisions of Thy House,
Thus to be own'd and blest. [eyes.	And fill Thy poor with bread.
Enter, with all Thy glorious train,	Here let the Son of David reign;
Thy Spirit and Thy Word;	Let God's Anointed shine;
All that the ark did once contain	Justice and truth His court maintain,
Could no such grace afford.	With love and power divine.

Here let Him hold a lasting throne,  
And as His kingdom grows,  
Fresh honors shall adorn His crown,  
And shame confound His foes.

11. PRAYER—By the Rev. Mr. Kimball.

12. ANTHEM—Christian Reign. (Voluntary)

13. BENEDICTION.

(Services to commence at half-past one, P. M.)

N. B.—Sermon in the evening, by the Rev. Mr. Sharp, to commence  
at 8 o'clock.



## L'Envoi

A hundred years have come and gone  
Since there was laid the corner stone  
Of this beloved church; the men—  
Oh, where are they who served her then?  
They come not here their tale to tell—  
(Tale other lips have told so well)—  
They've passed beyond their earthly lot;  
Places that knew them, know them not.  
So we, too, their descendants, pass,  
As morning dew from waving grass.  
And, ere a century returns,  
The fire of mortal life that burns  
However brightly now, will die  
Within us, while goes rolling by  
The tide of being ever swelling,  
And deepening with divine indwelling.  
Ah! as life's onward march is beating.  
Leave we a story worth repeating,—  
A story other hearts to swell,  
That we have done our work so well?





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